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STORIES

FROM THE

HISTORY OF GREECE,

FROM THE EARLIEST PERIOD TO THE FINAL CONQUEST BY THE ROMANS.

ADAPTED TO

THE CAPACITY OF CHILDREN

BY THE REV. EDWARD GROVES LL.B.

VOL II

Colossus of Rhodes.

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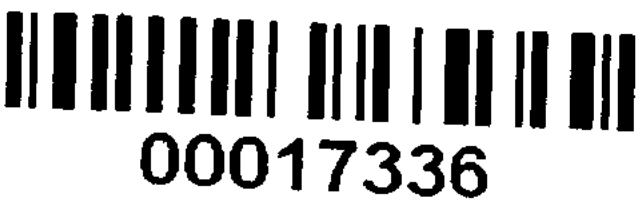
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HISTORY OF GREECE.

CHAP. I.

KINGDOM OF MACEDON—AMYNTAS—PHILIP—THE MACEDONIAN PHALANX—SACRED WAR.

In the preceding part of the history of Greece, we have seen the rise and decline of three states, Sparta, Athens, and Thebes. They had all raised themselves to eminence by their exertions to maintain their independence against the tyranny of foreigners; and they fell when they endeavoured to exert over other cities, that tyranny which they refused to submit to. We have now to turn to the history of a country that had hitherto taken no share in the frequent and bloody quarrels, which disgrace every part of the preceding annals.

Macedonia is a large district to the north of Epirus and Thessaly, which now forms part of the province of Rumelia, or Roum, in Turkey in Europe. It was at all times a kingdom, and its first king was said to have been Caranus, a native of Argos, who left his own country in disgust, and, having settled in this northern region, then inhabited by barbarians, introduced a form of regular government which descended from father to son for a long series of years.

The first king who became remarkable by having any friendly intercourse with those states of Greece of which we have already spoken, was Perdiccas, [redacted]s wars with the neighbouring city of Olyntnus, a powerful republic, situate on a peninsula to the north of the Egean Sea, not far from Mount Athos, applied for, and obtained the assistance of the Athenians. This king died after a reign of twenty-four years, leaving behind him three sons, Alexander, Perdiccas, and Philip, besides a son born out of marriage, of the name of Ptolemy. Alexander, his eldest son, succeeded

him, but reigned only one year. He, in turn, was succeeded by his brother Perdiceas. This prince was not allowed to reign in tranquillity, for Ptolemy, his natural brother, insisted upon his own right to be king. History, however, informs us that the two brothers, instead of hazarding their own lives, and sacrificing those of many thousands of their followers in battle, as is too often the case in similar disputes, referred the matter to a common friend. This friend was the celebrated Pelopidas. He acted with honour and decision: [redacted] the crown to Perdiccas, and t[redacted] parties, to bind them to obser[redacted] agreement fixed on by him. Philip, [redacted] younger brother of Perdiccas, a boy of ten years of age, was one of these hostages. When about to leave his native country, his mother implored Pelopidas to take care of his education; Pelopidas assured her he would do so, and redeemed his pledge by placing him under the care of his friend Epaminondas. He could not have made a better choice; Philip is said to have been very proud of having been his

pupil, and to have gained, from his instructions and example, most of the acquirements which afterwards rendered him so famous.

After remaining upwards of ten years in Thebes, Philip received information that his brother Perdiccas had been killed in a battle against the Illyrians, a barbarous nation to the north of Macedon, who inhabited the country now known by the names of Servia, Bosnia, and Dalmatia. He was told that this people was preparing to make an incursion into Macedon, and that [redacted] were dispirited both at the l[redacted], and at the thought that his [redacted] Amyntas, who ought to succeed him, was but a child, and therefore unfit to be intrusted with the government at so critical a conjuncture. On hearing these melancholy tidings, he instantly left Thebes privately, and set out for Macedon, where on his arrival he was received with the utmost joy. At first he was chosen regent, or governor, during the minority of Amyntas; but the people, perceiving that he possessed great abilities, and that the

state of the country required singular exertions to rescue it from its present alarming condition, insisted on his becoming king in place of his nephew.

The first care of Philip, after he had been placed in this high station, was to gain the favour of the people; this he did by abolishing several oppressive taxes and customs. He next directed his attention to form and discipline the army, which he also accomplished so effectually, that the band which he took the greatest care in training, and which is known by the name of the Macedonian phalanx, was for many years a model for military discipline. As this body of men will be frequently mentioned in subsequent parts of the history, it may be useful to give some description of it here. The Grecian armies consisted of two kind of soldiers, besides the cavalry or horsemen: these two were distinguished, from the nature of their weapons, into heavy armed, and light armed. The former were equipped with a helmet, or cap of iron, for the head; their bodies

were protected by a large shield held on the left arm, and reaching from the neck to below the knee; their weapons were a long pike and a sword. The success of a battle chiefly depended upon this class of soldiers; for the others, the light armed, carried only javelins, lances, bows and arrows, or slings, with which they hurled stones or bullets from a distance, and therefore could not do much injury. Now the Macedonian phalanx was composed of a body of sixteen thousand men, selected with great care, and armed as the heavy-armed soldiers just now described; they were drawn up in sixteen lines of one thousand men each. When the phalanx advanced to the attack, the men of the front rank presented their pikes with the points levelled at the breasts of the enemy; the second rank presented theirs over the shoulders of the first; the third over the shoulders of the second, and so on through the whole of the sixteen, so that when the men of the first or second, or even of the third rank were killed, those who followed were ready to

supply their places. Such was the Macedonian phalanx, as trained by Philip.

When he felt confident of the courage and discipline of his soldiers, he led them against the Illyrians, whom he defeated in a bloody battle, and immediately turned his arms against two rivals who claimed the throne, and had invited some of the neighbouring nations to their assistance. His skill and activity were equally effectual against these. His success put an end for some time to any similar attempts, and permitted him to turn his attention to improve and enlarge his dominions still more. What Philip most wished for was, that his country should take the lead in Greece, as Sparta, Athens, and Thebes had already done; and he hoped, if he should succeed in effecting this, to collect a powerful army from all the different cities, and march at the head of it into Persia, in order to punish that kingdom for its former invasion of Greece, during the reign of Xerxes. Such is the true character of an ambitious ruler. Never content with the good things within his

reach, he makes himself and all about him miserable, by endeavouring to obtain something more, which also is in turn disregarded in search of some still newer object of desire, and so the empty and ruinous pursuit is continued, until death carries off the king, or until his kingdom is desolated by the enemies his ambition has raised up. The history we have read presents many examples to prove the truth of this remark; the histories we have to read will present but too many more.

The first of the neighbouring cities which Philip seized on, was Amphipolis, situate on the river Strymon, where it discharges itself into the Egean sea, north of Mount Athos. The Athenians, on hearing that the town was taken, insisted that it was their property; and Philip, being sensible that he was still too weak to go to war with that people, consented that it should belong to neither, but be governed by its own laws. Some time after, when he became more powerful, he seized it again, and kept permanent possession of it. He then took

the town of Crenides, lying to the east of Amphipolis, and changed its name to Philippi. This latter town was of great service to him, from some gold mines in its vicinity. It was to the inhabitants of this town that St. Paul, many years afterwards, wrote one of the letters or epistles, which are to be found in the New Testament.

While Philip was thus encreasing his power, the Grecian states were weakening themselves by their wars against each other. About this time a new dispute, called the sacred war, broke out; the cause of it was as follows. The city of Delphi, and the lands about it, were considered to be peculiarly sacred, on account of the temple and oracle of Apollo which was in it. These were so celebrated, that, as we have already seen, every nation that wished to know the event of any great undertaking in which it was about to engage, sent thither to consult the oracle as to its result. The city was also extremely wealthy, because every inquirer made large presents to the priests, and because

great quantities of gold, silver, and other valuable articles of all kinds were lodged there, as in a place of the utmost security; every body thinking that no one would be so impious as to plunder or steal from a temple devoted to the worship of the gods. The town itself was situate in a part of Mount Parnassus, very difficult of approach, and therefore almost impossible to be attacked with success. Its position on the map is in Phocis, on the northern side of the Corinthian gulf, which separates Peloponnesus from the continent of Greece.

Near this city was a large tract of land, also sacred to the false god Apollo, and therefore, according to the silly superstitions of the Grecians, it was thought sinful to plough it up for the benefit of those residing in the neighbourhood; such are the doctrines of false religion. The Phocians, however, disregarding those opinions, cultivated it, aud were therefore accused of impiety before the assembly of Amphyctions, the great council of Greece, and sentenced to pay a heavy fine. They not only refused to pay

the fine, pleading their poverty as their excuse; but when several of the neighbouring states collected an army to enforce the payment of it, they took up arms, by the advice of Philomelus, one of their chief men; and, having obtained abundance of money to pay their soldiers, by plundering the temple, they were able not only to repel the army which attempted to enter their country, but in turn to invade and ravage that of their accusers.

The war was thus carried on for some time; each side being victorious in turn, until, at length, the Phocians were defeated in a great battle, and their leader, Philomelus, being pursued, and in the utmost danger of being taken, threw himself headlong from the summit of a high rock, and was dashed to pieces, chusing to die thus, rather than fall into the hands of his enemies, who, he knew, were determined to make him suffer the most excruciating tortures, as a punishment for his impiety and sacrilege.

But the death of Philomelus did not put an

end to the contest; Onomarchus was chosen general in his stead, and continued the war with vigour. Now Philip wished for nothing so much as to be called upon to take a part against the Phocians. He knew that he could easily subdue them by his numerous and well-trained troops, and that he would thus also have an excuse for leading his army into the heart of Greece, whence it would not be easy afterwards to remove him. But, as he also knew that the leading cities began to be jealous of his increasing power, he affected to be totally regardless of their disputes, and turned his arms to Thrace, a country which lay in a direction wholly different.

He had already taken two important cities there, Amphipolis and Philippi; he now resolved to reduce the whole. Previously, however, he determined to take Methone, a town on the borders of Macedonia, close to the Egean sea, which had hitherto annoyed the commerce of Macedonia considerably. During the siege of this town, he lost one of his eyes by a very

singular accident. Aster, a native of Amphipolis, was introduced to him, as being so skilful an archer, that he could bring down a bird in its flight. Philip, who was a very witty as well as a very brave man, dismissed him with this observation, that he would take him into his service when he made war against sterlings. Aster was stung with the slight thus thrown upon his art, and in revenge got into Methone, and watching his opportunity, while Philip was examining the fortifications from the outside, let fly an arrow at him with this inscription, "To Philip's right eye." The direction was but too correct; it hit its mark, and the king was blind of that eye ever after. Philip in return shot back an arrow, on which was written, "If I take the city, I will hang up Aster." It is little to this monarch's credit, that when he got possession of the town, he was as good as his word, and poor Aster was hanged.

After the capture of Methone, he was still detained from the conquest of Thrace by troubles in Thessaly. Onomarchus, at the head of

the Phocians, had invaded the country; but, through the interference of Philip, he was defeated and slain. Philip derived great advantage from aiding the Thessalians; they inhabited a level country, and were the best horse-soldiers in Greece. From them he formed a large body of horse, by which his army became as superior to those of the Grecian states in cavalry, as his phalanx had already rendered it in infantry.

The Phocians still continued the war, notwithstanding the loss of their second leader; and Philip, under pretence of invading them, marched towards Thermopylae, so as thus to possess himself of a post, which would have secured him a free passage into Greece, and especially into Attica. But the Athenians, suspecting his intention, sent a body of troops thither, which obliged him to desist for the present.

CHAP. II.

DEMOSTHENES THE ORATOR—SOCIAL WAR ENDED—BYZANTIUM—PHOCION—PHILIP WOUNDED.

PHILIP, though baffled in his first attempt at securing a free passage for his army into Greece, at length obtained the darling object of his ambition. The Thebans, who had been the chief enemies of the Phocians, found themselves unable to subdue them, and therefore applied to him for assistance. He gladly complied with their request, thinking that he had now obtained the means of entering Greece without opposition, and consequently of being director of all the determinations of the leading states. But he was opposed and nearly baffled by an enemy whom he little dreamed of; this enemy was Demosthenes. As the life of this great man, who, of himself, was able to check the career of so powerful a monarch, shows how an individual, neither nobly born, nor wealthy, nor

warlike, may, by the persevering application of his natural talents to honorable purposes, elevate himself and exalt his country, we must stop the course of the history for a short period, to show from his example, how such things can be done.

Demosthenes was the son of a citizen of Athens, who supported himself and his family by the manufacture of warlike arms, by which he acquired some wealth. He died while Demosthenes was very young, and the property was seized upon by the guardians of the child. The boy himself was of a weakly constitution, subject to a shortness of breathing, and stammered greatly. Notwithstanding these impediments, he showed an early desire to become an orator or public speaker. The cause was as follows. Going one day, while still a boy, to the courts of law, he was struck with the praises bestowed on an orator, who had signalized himself by the manner in which he pleaded for his client; and his respect for the art of oratory was still further increased, on observing the

honours lavished on the successful speaker by the people, on his returning from the courts to his own dwelling. To the study of oratory he therefore determined wholly to devote himself. He commenced by endeavouring to correct his natural impediments; his stammering he cured by speaking slowly, and with pebbles in his mouth; he strengthened his lungs by reciting long sentences while walking quickly up a hill; and, to remove the feeling of timidity which might confuse him while speaking in the midst of a turbulent assembly, he rehearsed his speeches on the sea shore, amidst the howling of the storm, and the raging of the agitated waves. When he thought himself sufficiently trained to appear before the public, he accused his guardians of having withheld his property from him, and pleaded his own cause. He was so far successful, that they were ordered to pay back a large portion of the ill-acquired wealth.

Having succeeded so well in a private cause, he ventured to speak before the public assembly of the people. But here he was very badly

received, insomuch, that he withdrew from it quite despondent, and resolving to give up altogether the idea of becoming a public orator. While returning home, he was met by a friend of his, a celebrated actor, who, on hearing of the cause of his despondency, desired him to recite some passages from one of their celebrated poets. Demosthenes did so; after which, the actor repeated the same lines, but with a tone and expression so different, that Demosthenes could not fail to perceive his own defects, and consequently laboured to correct them. He ultimately reaped the fruits of his perseverance. He was the great adviser of his country's councils, and the leader of all its movements; and Philip was often heard to say, that he dreaded the tongue of Demosthenes more than all the fleets and armies of Athens.

To return to our history: Philip, having accepted the command of the war against the Phocians, lost no time in marching to attack them. Expedition was one of his most valuable qualities. To give greater effect to his appearance,

he ordered all his army to crown their heads with laurel, a tree sacred to the god Apollo, as if to show that he was specially sent to avenge the insults offered to that deity's temple. The Phocians, on the first notice of his approach, offered to submit to whatsoever terms he proposed; and the war was thus put an end to without more bloodshed. The Phocian general and his army, amounting to eight thousand men, were allowed to retire into Peloponnesus; all the cities of Phocis were levelled to the ground, and the inhabitants were sentenced to live hereafter in open villages, and to pay a heavy annual tribute, in compensation for the plunder they had taken from the temple.

Philip, having thus gained an entrance into Greece, and received the applause of most of the cities for the manner in which he had terminated the sacred war, turned his thoughts to humble the Athenians, who were constantly excited by the eloquence of Demosthenes to thwart his projects. He knew that this city depended for its support in a great measure on

the supplies of corn carried to it from the sea-ports of Thrace, for Attica was rather a barren country, and he therefore proceeded to lay siege to Byzantium, now Constantinople, a town most advantageously situated at the entrance of the Bosphorus, a strait which connects the Propontus, or sea of Marmora, with the Black Sea, and whence the Athenians procured most of their provisions. By the advice of Demosthenes, the Athenians sent an army and fleet thither, over which Chares was appointed general. Nothing could be worse than this choice. He was a man universally despised for his ignorance, his oppression, and his arrogance. Little indeed could be expected from a general, who was more anxious to provide himself with bands of musicians, actors, and cooks, than with skilful officers and trained soldiers. So much detested was he, that the city he was sent to relieve, refused admission to him or his troops, so that he was forced to sail from place to place, suspected by all, and at length to return home in disgrace.

Chares, on appearing before the people to give an account of his expedition, threw all the blame on the cities which had closed their gates against him; but Phocion, another orator and statesman, set them right on this point, and showed them that the fault lay in their general, whose incapacity and avarice rendered him a greater object of terror to his friends than to his enemies.

Phocion was, indeed, the reverse of Chares. He was one of those bright characters that deserve to be ranked with Aristides, Cimon, and the other heroes of the Persian war: he was a real philosopher. We are told that he was never seen to laugh, to weep, or to go into the public baths. He walked barefoot, and without an outer garment, except when the weather was insupportably cold, so that the soldiers used to remark, when they saw him with a cloak on, that it was a sure sign of a hard winter. As a speaker, he despised and rejected all kinds of ornamental phrases. One day, appearing to forget himself in the assembly, when he was

about to speak, or being asked the reason of it, "I am considering," said he, "if there be any thing in what I am about to say, that can be retrenched." Demosthenes, who generally differed from him in opinion, stood in great awe of his close reasoning, and called him the clipper of his periods. He reproved the people so openly and unreservedly for their misconduct, that this great rival of his once said to him, "Phocion, the people will sacrifice you at some time in one of their mad fits." "And they will sacrifice you, Demosthenes," was his reply, "whenever they come to their senses."

The people had, however, the good sense to choose him general in place of Chares. The effect produced by this change of a single man, was wonderful; the Byzantines opened their gates to him with joy, and treated his soldiers like sons and brothers. The Athenians, on the other hand, repaid their confidence by the most rigid propriety of conduct; they signalized themselves equally by their courage in the field, making repeated sallies with such vigour

and success, that Philip, who had thought himself certain of taking the town, was compelled to raise the siege. Ever active and indefatigable, however, this monarch, instead of returning home, directed his arms against Atheas, king of Scythia, whom he defeated with great slaughter, carrying from that country an immense booty of cattle, horses, slaves, women, and children. His success was near proving fatal to him. The Triballi, a barbarous tribe, living to the south of the Danube, insisted on obtaining share of the booty, as the price of their permission to allow him to pass through their country on his return home. He refused, and a battle was fought, in which his horse was killed under him, and he himself wounded in the thigh. He owed his life to the intrepidity of his son Alexander, then a youth of fifteen, who, seeing his father's danger, rushed forward, threw his shield before him, and killed or put to flight all who ventured to approach.

CHAP. III.

PHILIP SEIZES ELATEA—LEAGUE OF ATHENS AND THEBES—BATTLE OF CHERONEA—DOMESTIC TROUBLES OF PHILIP—ASSASSINATED BY PAUSANIAS.

PHILIP, notwithstanding his defeat and his wound, did not relinquish his designs of lowering Athens, and obtaining the chief command of Greece. To effect this, he contrived to excite another sacred war against the Locrians, who dwelt near the Phocians, for an offence of the same kind with that for which the latter people had been so harshly treated. He succeeded in being again chosen general to punish the offenders, and, as before, marched forthwith to Thermopylae, which he was allowed to pass without resistance as the avenger of the god, and to enter Greece at the head of his army. But when he had proceeded so far, he discovered his real intentions; for, without thinking more of the Locrians or their sacrilege, he turned in another

direction, and seized on Elatea, the chief city of Phocis, built on the river Cephisus, and most advantageously placed for awing the Thebans, and for affording him an opportunity of attacking Athens whenever he pleased.

The news of the taking of Elatea arrived at Athens in the night; it spread through the city like lightning; every one was thunderstruck: almost before dawn of day, the market-place, where the assemblies of the people were held, was crowded by multitudes, all anxious to know what was to be done. The herald proclaimed, "who wishes to ascend the tribunal?" the place from which the orators harangued the people: a dead silence followed; none ventured even to hazard an opinion on such an emergency. At length Demosthenes mounted the tribunal; and after encouraging his hearers, by showing that their present situation, though perilous, was by no means desperate, he pointed out a plan, by which he assured them that the safety of Greece would be secured, and Philip's ambitious attempt disappointed. He recom-

mended them to send ambassadors to invite all the states of Greece, and Thebes in particular, to join together to oppose this monarch's entrance into their country, and to raise a strong army from among themselves, ready to act wherever its services should be required.

His advice was immediately followed, and Demosthenes himself was deputed to go to Thebes to persuade that city to join with the Athenians against Philip. This prince was equally anxious to prevail upon the Thebans to join him, and sent a very able orator, named Python, to oppose Demosthenes; but, the eloquence of the latter prevailed, and the Thebans agreed to assist the Athenians with all their forces. Demosthenes was very much elated with the success he met with here. "I was not borne down," he used to say to his friends, when speaking of it, "by the loquacious Python, who wished to overwhelm me with a torrent of words."

When Philip found that he could not prevent

the union of those two powerful cities, he determined to come to a decisive battle before they could be joined by troops from any other of the Grecian states, and immediately marching into Beotia, took post at Cheronea, a city to the west of the lake of Orchomenus, or lake Copais. His army consisted of thirty thousand foot, and two thousand horse, all well disciplined chosen men, commanded by officers long trained to the art of war. The allied army of the Athenians and Thebans, though not quite so numerous, would have been fully equal to cope with their enemy, had they been led on by skilful generals. But this was not the case. Phocion was not chosen general, because he disapproved of the war, and the supreme command was entrusted to Chares, whom we have already described as wholly unfit for the command, and of whom it was currently said, that he was only fit to carry a general's baggage. With him was joined Lysicles, a man distinguished for nothing but rash and ignorant boldness. It may be asked why such men were chosen? In answer, it can only be said, that the command of an

army was a place of power and profit, and that these individuals had many friends in the city, who exerted themselves to procure it for them, wickedly, and, as will soon appear, foolishly preferring their private interests to the public safety.

The battle was begun by Alexander, the son of Philip, who attacked the Thebans, and after a long and vigorous resistance, broke through the sacred battalion, which was the flower of their army. We have already said, that this battalion was composed of the bravest and noblest of the Theban youth, who were bound by a solemn oath never to desert one another. After opposing the Macedonians as long as resistance was possible, they all sunk down together on the spot whereon they were placed, each close by the body of the friend with whom he had vowed to stand or fall. The rest of the Theban troops soon gave way.

In the other part of the battle, the Athenians fell upon the Macedonians with such resistless

impetuosity, that they were not able to withstand them. And now Lysicles, seeing their lines broken, instead of turning on them who still stood their ground, thought of nothing but pursuing the runaways; "Come on," said he to his soldiers, "let us pursue them to Macedon." Philip, who saw the error he was committing, immediately observed coolly to those about him, "The Athenians do not know how to conquer;" and wheeling suddenly on them, while in the disorder of pursuit, attacked them so unexpectedly, that they were at once thrown into confusion, and thought of nothing but flight. It is said that Demosthenes, who was a better statesman than soldier, and more capable of giving advice than of supporting it by his actions, was among the first that fled; and that such was his terror, that his clothes being caught in a bramble while he was running away, he thought that it was one of the enemy who had seized him from behind, and cried out for mercy. More than a thousand Athenians were killed, and double that number taken prisoners; among these last was Demades, a celebrated

orator: the loss of the Thebans was equally great.

Philip could not conceal his joy at this victory: after giving a magnificent entertainment to his principal officers, he went into the field of battle, and began to sing insulting songs over the bodies of the slain. Demades, though a prisoner, ventured to check this disgraceful conduct, by telling him, "That fortune had given him the part of a hero, but that he was performing that of a buffoon." This wholesome remonstrance had the desired effect. Philip not only discontinued his insults, but dismissed the Athenian captives *without* ransom, and even distributed clothes among those who wanted them. Such was the kindness with which he treated them, that some even presumed to ask for their baggage: and Philip, instead of being offended with their impertinence, only laughingly observed, "I believe the Athenians forget that I have conquered them." He even renewed his ancient treaty with this people, and

granted a peace to the Beotians also, but not until he had placed a strong garrison in Thebes.

We have already observed, that Philip's great object, for which he willingly underwent so much toil and risque, and passed through so many scenes of blood and carnage, was to be chosen general of an army of all the Grecian cities to march against the king of Persia. He now obtained his wish, and immediately began to make preparations for invading this mighty empire. He even went so far as to send over two of his principal officers, Parmenio and Attalus, into Asia minor, in order to make arrangements there.

Though Philip was so fortunate abroad, he was far from happy at home. His wife Olympias was a woman of a violent, revengeful spirit, and their mutual quarrels gradually increased so much, that he at length determined to divorce her. He was also led to this resolution through his love for Cleopatra, a young lady of great beauty, whom he resolved to mar-

ry. His intention could not but be very disagreeable to his son Alexander, who, being a young man of very violent temper, made no secret of his sentiments. At a supper given by Philip to his friends, Alexander was so intemperate as to fling a silver cup at Attalus, the father of Cleopatra: Philip, in a rage, ran at his son with a sword, but, as he was lame from a wound, and also affected with wine, he stumbled and fell before he could strike the blow; on which, Alexander, instead of expressing any sympathy at the accident, exclaimed, as he was leaving the room, "Behold! Macedonians, what a general you have to lead you through Asia, who cannot pass from one table to another without the risque of breaking his neck." Alexander and his mother then quitted Macedonia; but the parties were afterwards reconciled, and they returned.

Philip did not lose sight of the conquest of Asia. Full of his project, he sent to consult the oracle as to the result; the priestess replied, "The victim is already prepared, and will

soon be sacrificed." We are always inclined to explain any thing which relates to ourselves in our own favour. It was so with Philip; he imagined that the victim spoken of by the oracle meant the king of Persia, who was to be conquered or slain by himself! Encouraged by what he thought a most favourable answer, he hastened to settle all his domestic affairs, that he might devote himself wholly to his new undertaking. His daughter Cleopatra was engaged to Alexander, king of Epirus, and brother to his queen Olympias. Nothing now delayed him but the celebration of their nuptials, for which the most splendid preparations were making. The principal persons from all the neighbouring states and cities were invited. The ceremonies commenced by a solemn religious procession, in which twelve statues of the chief gods were borne along in the greatest splendor and pomp; these were followed by Philip himself dressed in a similar manner, as if he also laid claim to those honours which in Greece were deemed to belong to their divinities only. His guards marched before and after, leaving a

considerable space between them and him, in order to make his appearance more conspicuous.

At this moment, a young Macedonian named Pausanias, rushed forward, and before any one could interpose, with a single blow, stabbed Philip to the heart. This desperate act was the effect of revenge. He had been cruelly insulted by Attalus; and, on applying to Philip for justice, was put off with empty promises by the king, who was unwilling to offend the father of his intended wife. Instantly, after accomplishing his purpose, the assassin hurried to the city gate, where horses were in waiting for him; but being caught and tripped up by a vine-branch in his haste, he was overtaken by those sent after him, and put to death upon the spot. Philip died at the age of forty-seven years, after having reigned twenty-four. Artaxerxus Ochus, king of Persia, died the same year. It is said that Olympias was accessary to her husband's death; and that she had urged on Pausanias, in order to revenge her own ill-treatment. In confirmation of this, it is said, that when the body

of the murderer was nailed to a cross, as a mark of disgrace, it was found the next morning crowned with laurel.

Philip, with many vices, had many great qualities, and several anecdotes are told of him, which show that he was possessed of a lofty, and a highly cultivated mind. When his son, the famous Alexander, was born, he wrote thus to Aristotle the philosopher, whom he had already fixed on to be his preceptor, "I thank the gods, not so much for having given me a son, as for having given him when Aristotle is alive." This observation shows the high value he justly placed upon education. He received instructions himself from the philosopher on the art of reigning. He declared that, so far from being angry with the Athenian orators, who were always abusing him, he was obliged to them for having pointed out to him many of his errors: he even kept a man, whose business it was every day to cry out, before he gave audience, "Remember Philip, thou art a mortal."

At one time, after having spent several hours with his friends over their wine, he was accosted by a woman, who entreated him to hear her complaint; he did so, and decided against her. The poor woman, overwhelmed with the injustice of the decision, exclaimed, "I appeal to Philip when sober." The king was struck with the rebuke: he reheard the cause; was convinced of the impropriety of the judgment he had pronounced, and condemned himself to indemnify the woman.

A madman, who fancied himself Jupiter, wrote to him as follows: "Menecrates Jupiter, to Philip, greeting." Philip replied, "Philip, to Menecrates, health and good sense." He even undertook to cure him: he invited him to an entertainment, at which, while all the other guests were feasting, Menecrates was placed at a table by himself, and attended in the most respectful manner by a number of servants, who brought nothing to him but incense and perfumes. Menecrates for some time was highly delighted with these testimonies of religious

veneration; but hunger soon prevailed over madness, and, finding that he had no hope of allaying the cravings of appetite while in the character of Jupiter, he started up and left the company in a passion.

The most honorable testimony of the character of Philip is given by Demosthenes, who, as being his mortal enemy, cannot be suspected of flattery: "I saw," says the orator, "this very Philip, with whom we disputed for sovereignty and empire; I saw him, though covered with wounds, his eye struck out, his collar bone broken, maimed in his hands and feet, still resolutely rush into the midst of dangers, prepared to deliver up to Fortune any other part of his body she should desire, provided he might live honorably and gloriously with the remainder."

CHAP. IV.

CHARACTER OF ALEXANDER—HIS EDUCATION—DESTRUCTION OF THEBES—GRECIAN PHILOSOPHERS—DIOGENES THE CYNIC.

ALEXANDER was but twenty years old when he succeeded his father Philip. There are many anecdotes related of him which show that, even while a child, he gave signs of those superior talents which enabled him afterwards to perform such extraordinary actions. Ambition was his prevailing passion. When asked by one of his friends whether he would become a candidate at the Olympic games, for he was very swift of foot; "Yes," replied Alexander, "provided kings be my antagonists." When he heard of a great victory gained by his father, he was known to weep and to exclaim, "That nothing would be left for him to conquer."

A singular accident led his father to conceive a high opinion of his son's courage and skill.

A fine war-horse had been sent him from Thessaly for purchase, but on examination it appeared so fiery and unmanageable that Philip ordered it to be taken away as useless. Alexander on hearing this, exclaimed, "What a pity so noble a beast should be lost for want of skill and spirit to manage him." He repeated these words so often that his father took notice of them, and gave him leave to try what he could do. Upon this he approached the horse, and taking him by the bridle, turned his head to the sun to prevent him from seeing his own shadow, which he perceived had been the cause of his irritation. Then patting him with his hand, and soothing him with his voice, he seized his opportunity, and letting fall his cloak, sprung at once on his back. At first he rather checked than excited the animal's mettle, using neither whip nor spur; but when he perceived that he was somewhat cool, he gave him the rein and urged him to his utmost speed. Philip and his courtiers stood silent with apprehension, but their fears were soon removed on seeing Alexander ride back to them, a perfect master of the

horse which had been just before pronounced unmanageable. On his alighting Philip ran to him with tears of joy, and embracing him exclaimed, "My son, seek a kingdom more worthy of thee, for Macedon is below thy merit." The name of this horse was Bucephalus, and he accompanied Alexander in all his future expeditions.

This young prince owed much to his instructors. Leonidas was appointed his tutor, a man of strict and severe habits. When about to go on a journey he used to examine his pupil's trunks to see that his mother had put nothing into them that might encourage delicacy and luxury. But the famous Aristotle was his chief preceptor; from him he imbibed a knowledge of poetry, rhetoric and logic. He was proud to acknowledge his obligations to him, saying "that he was indebted to his father for life, but to his preceptor for living well." Of all the poets he most admired Homer, whose poems he prized so much that when, after one of his battles, a precious box had been brought

to him in which the king of Persia used to carry his perfumes, Alexander set it apart for preserving his favourite copy of Homer, which he placed every night along with his sword under his pillow. While he admired useful works of art, he despised trifling feats of dexterity that were of no real value. A Macedonian having been introduced to him who could throw peas from a considerable distance through the eye of a bodkin without ever missing, this prince ordered him as his reward, a basket of peas.

On coming to the throne Alexander found himself much in the same state as his father had been when he commenced his reign. He was surrounded with enemies. The neighbouring barbarians, despising his youth, all rose in arms: the Greeks thought that a good opportunity offered for recovering their independence. His older counsellors advised him to endeavour to gain over some of his enemies by fair means. But he scorned to do so, knowing that if he appeared to yield through fear, he would only excite them to make greater demands. He

marched at once against the Triballi, whom he defeated in a great battle; he subdued several of the other surrounding nations, and when he had thus taught them to respect his power, he turned all his forces against the Greeks.

The conduct of the Athenians on the death of Philip was peculiarly violent and disgraceful. On the first arrival of the news, Demosthenes appeared in the assembly in a festival dress and crowned with laurel, though his favorite daughter had been but a few days dead. He called Alexander a child, a hair-brained boy, that ought to think himself happy if he were allowed to sit quietly on his throne. He went so far as to spread a false report of his death, an artifice to which the Thebans owed their ruin, by urging them to fall upon and cut to pieces a part of the Macedonian garrison which Philip had placed in their citadel. But the day of retribution was nearer than they thought. Alexander, having secured his kingdom from his barbarous neighbours, directed his march without loss of time to Greece, and passing

Thermopylae, appeared before Thebes while they thonght him still at a distance. Unwilling to proceed to extremities, he offered to pardon them provided they gave up the two ringleaders of the revolt. But the Thebans, by way of insult, answered only by requiring him to give them up Philotas and Antipater, two of his generals, and by publishing a declaration calling upon all the other Grecians to join them. Alexander, finding gentle measures of no effect, determined to have recourse to arms. A great battle was fought which was some time doubtful, until the Macedonian garrison that had been shut up in the citadel, coming down, attacked the Thebans in the rear. They were utterly defeated, their city taken and plundered, and all the inhabitants, to the number of thirty thousand, sold as slaves; the conqueror sparing only the priests, the descendants of Pindar the famous poet, and such as had endeavoured to prevent the war. He thought this severe example necessary to check the spirit of revolt which was shewing itself throughout Greece. It had the desired effect: the Athenians, who

just before had been so arrogant, now sent ambassadors to implore his clemency. Demosthenes was one of the number; but he had scarcely passed the borders of Attica, when, seized with terror on reflecting on the language he had so lately used against Alexander, he quitted the embassy and returned home.

The terms on which the young monarch offered peace to the Athenians were, that they should give up their ten principal orators, whom he considered to be the chief causes of the war, by means of their turbulent harangues. Demosthenes knew that he would be one of the number, and therefore used his utmost exertions to dissuade his fellow-citizens from yielding to the demand. He told the assembly "that the wolves agreed to live in peace with the sheep, provided their dogs were given up, whose barking and snarling, they said, would not let them remain at rest; the silly sheep did so, and then they became an easy prey to the wolves." The orators were the dogs, who by their watching and speaking gave warning of the approach of

an enemy, that otherwise would overwhelm them before they could be on their guard. At length Alexander was satisfied with their banishing Charidemus who had in some manner offended him. He in consequence was driven from the city, and took refuge with the king of Persia.

When the king of Macedon had thus pacified Greece, he held a general assembly of deputies from all the cities at Corinth, in order to determine on continuing the war which his father had commenced against the Persians. Their deliberations, as may be supposed, were very short; war was agreed on unanimously, and he was chosen general in chief of all the forces.

While at Corinth, he had an interview with the celebrated philosopher Diogenes. We have already read of the seven wise men of Greece, of whom Solon was the chief, and who deserved to be called a wise man; but the name was afterwards assumed by half-learned, self-conceited men, who affected to know and to teach every thing, giving out that they alone were

entitled to the name of wise men, or as the word is expressed in the Greek language, sophists.

Their arrogance and ignorance soon brought the name of sophist into disrepute, so that, instead of conveying the idea of a wise and learned man, as it had done formerly, it gave that of a superficial coxcomb. Socrates was one of those who chiefly exposed the silly affectation of these sophists, forcing them, by means of ingenious questions, to acknowledge by their own answers their utter ignorance of the most important maxims of morality or truths of science. Plato, one of this great man's favourite pupils, was so struck with the good sense of his master's reasonings on this point, that he gave up altogether the name of sophist or wise man; and being asked by what title he distinguished himself from other teachers, he replied, like his master, "that all his inquiries had led him to know but this one thing, that he knew nothing; that therefore he could not style himself a wise man, but was merely a lover of wisdom, or, what

means the same, a philosopher." From that time the teachers of science universally dropped the old, and adopted the new title, as being more suitable to the modesty of the limited powers of human nature.

These philosophers were divided into different schools, according to the different opinions they entertained as to the nature of God, the origin of the world, the bounds and distinctions of right and wrong, and other similar subjects. One of those schools or sects was styled the Cynic, because the teachers who belonged to it, like dogs, of which Cynic is the name in Greek, growled and snarled at all who did not entertain the same views of virtue and vice as themselves. Diogenes was the chief teacher of this sect; he prided himself in the contempt of every thing that looked like a luxury or unnecessary convenience. "The gods," said he, "are happy because they want nothing, and that man most resembles the gods whose wants are fewest." Following up this opinion by his practice, he lived in a large tub which he could

roll from place to place as suited his convenience. His only piece of furniture was a wooden bowl to drink from, and even this he threw away as unnecessary, when he saw some boys drinking at a brook by lifting up the water in the palms of their hands.

This singular personage was, as we have said, residing at Corinth while Alexander was there. As he scorned to wait upon a king, merely because he was a king and a conqueror, the young prince resolved to pay the philosopher a visit. He found him sitting before his residence, enjoying the warmth and cheeriness of the sunshine. Alexander, struck with his apparent poverty, asked him whether he wanted any thing. "Yes," replied he, "that you would stand from between me and the sun." The attendants who surrounded the prince were indignant at such an insolent answer; but he viewed it in another light; for, after a moment's silence, he turned to those around him and said, "Were I not Alexander I would be Diogenes." Great and powerful as this prince

might be in his own opinion, he could not but feel on this occasion that he was inferior to a man to whom he could give, and from whom he could take away nothing.

The following anecdote of Diogenes may be related here for its singularity, though not connected with our history. When Corinth, the city in which he generally dwelt, was in danger of being attacked by an enemy, all the inhabitants, old and young, were busily employed in preparing for its defence. Diogenes, on perceiving the bustle through the streets, tucked up his garments, and began to roll the tub in which he lived up and down the great square with the greatest activity. On being asked the reason of this ridiculous exhibition, he replied, "I am rolling my tub, that I may not appear to be the only idle person, where every one else is so busy."

CHAP. V.

ALEXANDER CONSULTS THE ORACLE AT DELPHI—LANDS IN ASIA—BATTLE OF THE GRANICUS—MEMNON THE RHODIAN—ADA, QUEEN OF CARIA—PHILIP THE PHYSICIAN.

WHILE returning to Macedon, Alexander stopped at Delphi, to consult the oracle of Apollo. It happened that he arrived there at a season which was called unlucky, when the people were prohibited from consulting it, and therefore the priestess refused to accompany him to the temple. The impetuosity of Alexander's temper would not submit to a refusal; he seized her by the arm, and was dragging her forcibly along with him, when she cried out, "My son, thou art irresistible." This was all he desired: he chose to consider these words as coming from the oracle, and forthwith hastened home to prepare for his expedition.

In the arrangement of his affairs he distri-

buted the greatest portion of his property among his followers. Perdiccas, one of his most intimate friends, on seeing him thus lavish of his treasures, asked him "what he proposed to reserve for himself?" "Hope," replied Alexander. "The same hope should satisfy me," said Perdiccas, and he refused to accept of any donation from the king.

Having settled all his affairs in Macedonia, he set out for Asia, with a small but well-selected army. It consisted of thirty thousand foot, and four or five thousand horse, all brave and well-diciplined men, inured to dangers and hardships, and commanded by officers who had grown grey in the service. Proceeding from Macedonia, he passed by Amphipolis, crossed the river Strymon, and afterwards the Hebrus, near their mouths; and at length arrived at Sestos on the Hellespont, whence he crossed into Asia with his fleet, not far from the place where Xerxes had erected his famous bridge. On approaching the Asiatic shore, he flung his javelin at the land, as if to take possession of it, and

leaped on shore completely armed; after which he offered sacrifices to the gods for such a favorable descent.

Immediately on landing, Alexander went to visit the ruins of Troy, which lay to the south of the Hellespont, and caused games to be celebrated round the tomb of Achilles, a hero, whose memory he held in peculiar honour. How he imitated him will be shown in a subsequent part of his life.

Thence he proceeded northwards to the Granicus, a small river which discharges itself into the Propontus or sea of Marmora, where Arsites the Persian satrap or governor of the province, had collected an army to oppose him. This plan of resisting the invader was objected to by Memnon, one of the best generals in the service of Darius. He was unwilling that all should be risqued in a pitched battle, and recommended that the country should be laid waste, and even the cities destroyed, so as thus to compel Alexander to retreat through want of food. But his

good advice was thrown away. Arsites declared he would not suffer such havoc in his province; he even accused Memnon of wishing to protract the war for his private advantage. A battle therefore was decided on: the rapid approach of the Grecian army soon brought it to an issue.

On arriving at the river, Parmenio, seeing the opposite banks covered with the enemy's troops, advised the king to allow his army to encamp and take their rest during the night, so as to be refreshed for the onset in the morning. But Alexander, who knew how much depended on first impressions, declared that it would be disgraceful, if, after having crossed the Hellespont, they should be stopped by a stream; for so he styled the Granicus in contempt. The army was therefore ordered to advance: the king plunged into the river on horseback, followed by his choicest troops: the Persians on the other side crowded to the spot where the enemy were crossing, and in a short time the battle became general.

Alexander was exposed to great danger in the onset. Regardless of himself, desirous only of setting an example to his troops, he was attacked in the hottest part of the contest by Spithrobates, a son-in-law of Darius, who, at the head of forty Persian noblemen, signalized himself by acts of bravery. Alexander rushed on him with his pike, and laid him dead at his feet. At the same moment, Rasaces, the brother of the Persian, attacked him behind, and with a blow of his battle-axe, struck off the plume of his helmet: then preparing to repeat the blow, he raised his arm again, when Clitus, one of Alexander's most faithful officers, cut off his hand with one blow of his sabre, and saved his sovereign's life. The Persians at length began to give way, after a gallant resistance; and in every direction fled. Arsites escaped from the battle, but afterwards put himself to death through remorse for having been the cause of a defeat so injurious to his master. The loss of the Persians was very great; that of the Macedonians but trifling. The dead were honoured with a splendid fune-

ral: statues of brass were erected in Macedon for twenty-five of the king's immediate followers, who fell in the first attack; and to perpetuate the memory of the victory, the conqueror caused three hundred of the captive shields to be sent to Greece, with this inscription: "Alexander, son of Philip, with the Greeks, the Lacedemonians excepted, gained those spoils from the barbarians who inhabit Asia."

From the Granicus, Alexander marched southwards to Sardis, the chief city of this part of Asia minor, which he took without opposition. Ephesus also opened its gates to him; this city had been celebrated for a magnificent temple, built in honour of the goddess Diana, but which had been burnt on the day that Alexander was born. He offered to defray the whole of the expenses of its rebuilding, provided his name were inscribed on it as the founder. The Ephesians declined the offer by an artful compliment, saying, that it was inconsistent for one god to build monuments for another. This gross piece of flattery seems to have been the

origin of the impious and absurd conceit which afterwards led this monarch, when swelled up with continued victory, to disown his father Philip, who had laid the foundation of all his glory, and to endeavour to persuade his followers that he was actually the son of the false god Jupiter.

Miletus and Halicarnassus, two sea-port towns to the south of Ephesus, did not imitate the example of that city: they were both defended by Memnon, who made a vigorous resistance to the assaults of the Macedonians. Ultimately, however, the courage and good fortune of Alexander prevailed: Memnon was forced to quit each of these towns, and they both successively surrendered.

Halicarnassus was the capital of Caria, the most southern province of Asia Minor, of which Ada, the rightful queen, had been dispossessed. On being restored by Alexander, she endeavoured to testify her gratitude by furnishing his table with the most exquisite viands, and send-

ing him her choicest cooks. Alexander thanked her for her courtesy, but assured her it was unnecessary: "Leonidas, my preceptor," said he, "has furnished me with two excellent cooks, *exercise* and *temperance;* the one provides me with a good dinner, and the other prepares a delicious supper."

The next year Alexander commenced his campaign with the intention of subduing the whole of Asia Minor, before he penetrated into the interior provinces of the Persian empire. While marching along the coast of the Mediterranean for this purpose, he was exposed to a double danger. Near Phaselis, a city between Lycia and Pamphylia, is a narrow passage along the shore, passable only at low water. Alexander, whom nothing could deter, determined to proceed through it before the waters fell; his soldiers were therefore obliged to march a whole day in the water which came up to their middle. Having escaped this danger, he detected a conspiracy which had been laid against him by one of his own officers, to whom Darius had

promised a thousand talents of gold, about a million and a half of our money, together with the kingdom of Macedon, in case he murdered Alexander. The infamous design was unsuccessful: the messenger who carried the letter was seized; and on his evidence the traitor was discovered and executed.

Alexander then proceeded northwards to Gordium, the capital of the greater Phrygia. Having taken the city, he went to see the famous chariot, the yoke of which was fastened to the beam by a knot, so intricate, that it was impossible to find out where it began or ended: and the oracle had declared, that the person who untied this knot should be ruler of Asia. Alexander, anxious to fulfil the prophecy, undertook the task; but after several ineffectual attempts, he at length, in a rage, drew his sword, and cut it in pieces, crying out, "it matters not how it is unloosed;" and thus, as the historian says, either eluded or fulfilled the oracle.

Alexander had for some time been in doubt whether he should employ his army in conquering wholly the provinces of Asia Minor, or march directly into the heart of Persia, and attack Darius in Babylon, his capital city. An unexpected event determined him to adopt the latter course. Memnon, the Rhodian, whose good advice as to the best mode of opposing the progress of the Grecians had been neglected, was placed at the head of an army and fleet by Darius, with orders to march into Macedonia, and thus oblige Alexander to return home to defend his own dominions. Memnon had already made some progress in this plan: he had taken the island of Chios, and was preparing to cross into Euboea, when death put an end to his proceedings. Alexander, on hearing of it, felt relieved from the difficulty he had been in: he was no longer under any apprehension of leaving an enemy behind him, and therefore determined at once to advance by hasty marches into the very heart of Darius's dominions.

On his progress thither, he had to pass through

a defile, called the pass of Cilicia, where the road was so narrow and steep, that a few men could with ease defend it against a numerous army, merely by rolling down stones. A guard had been placed here by the king of Persia; but they fled from it in a panic: and Alexander, while he was passing through it, could not help reflecting on his good fortune at finding no obstacle where he could have been so successfully opposed.

The next town to the pass of Cilicia is Tarsus, through which the river Cydnus flows. Alexander, struck with the beauty and coolness of its stream, unguardedly plunged into it while overheated by his march: a violent illness was the consequence; his life was despaired of, and he might have sunk under it, had not Philip, his confidential physician, undertook to administer a dose which would restore him to health in a few days. While the medicine was preparing, a letter arrived from Parmenio, who had been left behind with part of the army in Cappadocia, warning the king against Philip, who,

the writer stated, had been bribed by Darius to give him a poisonous draught. Alexander put the letter under his pillow; and when Philip presented him with the medicine, he took the cup from him with one hand, and drank it off, while with the other he held out to him the letter, which contained the charge. Philip read it with the emotion natural to a man assailed by an accusation so unjust; and on returning it to the king, assured him that his recovery would afford a speedy contradiction to so foul a calumny. The event justified him: the medicine soon restored the patient to health, and relieved the physician from a suspicion equally cruel and unjust.

CHAP. VI.

APPROACH OF DARIUS—HIS CRUELTY—BATTLE OF ISSUS—TREATMENT OF THE FAMILY OF DARIUS—SIEGE OF TYRE.

In the mean time, Darius, on hearing of Memnon's death, put himself at the head of an immense army which he had collected from all parts of his dominions. In number it far exceeded that of the Macedonians; but it fell far short of it in courage and discipline. Indeed, in all his measures, Darius seemed to depend more on his wealth than his own military skill or the excellence of his troops. His march to meet his enemy, exhibited the splendor of a triumphal procession, as if he went not to gain, but to return thanks for a victory. In every part of his army were to be seen gold, silver, embroidered garments and costly furniture. In the midst of all this splendor, he himself appeared, drawn in a gaudy chariot, clothed in a vest of

purple, over which was thrown a robe glittering all over with gold and precious stones; round his waist he wore a girdle of the same metal, like a woman, from which hung a scimetar, the scabbard of which dazzled the eye by the profusion of gems with which it was studded. He was followed by a useless crowd of women, cooks, and ministers of pleasure, by which the army was encumbered and not served.

Darius, though naturally gentle, was sometimes urged by his pride to cruelty. There was at this time in his camp an Athenian, named Charidemus, whom, as has been already mentioned, Alexander had caused to be banished. While the Persian monarch was reviewing his numerous host in the extensive plains of Syria, he asked Charidemus whether he thought that the Macedonians would venture to meet him in the field. The exile, still unacquainted with the language of flattery, answered candidly, "that the army of the enemy was not to be daunted by numbers; that the display of wealth which he saw before him, would rather rouse

their courage to become masters of it by victory. And he concluded by exhorting the king to send away all the gold and silver with which he was now encumbered, and to exchange it for men and arms from Greece." This frank and salutary advice had an effect very different from what it merited. Darius, in a rage, ordered him to be put to death, and Charidemus was dragged off to instant execution, exclaiming, "that his avenger was at hand." Darius, when too late, repented his cruelty to a person so valuable, and experienced the melancholy truth of the lesson to which he refused to listen while it was yet time.

Proceeding eastward from Tarsus, Alexander arrived at a plain surrounded by mountains, known by the name of Cyrus's Camp, not far from the town of Issus. Here he received the joyful intelligence that Darius was approaching with all his army, by hasty marches, for the purpose of giving him battle. The situation of the place was peculiarly favourable to the Macedonians. While large enough for the move-

ments of a small army, it was so confined as to prevent the numerous forces of the Persians, whose chief strength lay in their cavalry, from acting with effect.

When the two armies were in sight of each other, Alexander, having before day-break offered the usual sacrifices to his gods, a duty which we never find him neglect, marshalled his army, and riding along the ranks exhorted his men to do their duty, reminding them of what Greece had formerly suffered from the Persians, and of their late victory at the Granicus; pointing out also the riches which shone throughout the enemy's camp, and calling on them to push forward and strip these women of their ornaments. The men answered by a shout, and waited impatiently for the signal to engage.

The battle at first was bloody and obstinate. The armies soon closed in on one another, and the soldiers fought hand to hand. Alexander himself, eager to decide the fate of the rival empires by a single blow, pressed forward to that part of the battle where Darius appeared

conspicuous by the splendor of his habiliments and the magnificence of his lofty chariot. Here the battle raged most intensely; the brother of Darius, alarmed at the danger of his sovereign, rushed to his defence with the body of cavalry under his command. In the tumult and press, the horses of the royal chariot, terrified by the clamour, and irritated by wounds, became unmanageable; Darius quitted his chariot to mount another; those about him thought he had been killed: the report soon spread around, and his troops began at first to give way, and at length to break and fly. Alexander himself received a slight wound in the thigh, but not sufficient to oblige him to quit the field, until he saw the victory secure.

The Greeks in the pay of Darius, were now the only part of his forces which stood their ground; but being deserted by the rest, they were surrounded and cut to pieces. Out of thirty thousand who entered the field, only eight thousand escaped; they cut their way through the enemy, and having retreated by the

mountain roads into Syria, on arriving at the coast, they seized some gallies, and made their way again into their native country.

Darius finding all lost, threw off his royal robes, and mounting a horse, escaped through the craggy passes. Alexander, after a short pursuit, desisted from following him, thinking it more prudent to direct his exertions against such of the enemy as might still maintain their ground. These, however, on losing their king, were soon dispersed, and the Macedonians not only remained masters of the field of battle, but took the camp which was filled with a profusion of every article of eastern luxury.

While the conqueror and his principal officers were feasting in the royal tent, they were suddenly alarmed by female cries proceeding from one close by. On enquiry it was found that these were occasioned by the mother and wife of Darius who had been taken prisoners, and had just received a report of the king's death, which had been brought in by an eunuch, who,

having seen his royal master's robes in the possession of the enemy, naturally concluded he had been killed. Alexander immediately relieved their distress by acquainting them, through a messenger, with the truth; informing them, at the same time, that he proposed next day to pay them a visit. He accordingly went to their tent accompanied only by his confidential friend Hephestion. The queen-mother, on their entrance, immediately rose and prostrated herself before the latter, whom, as being the taller, she mistook for the king. On discovering her error, she arose and was about to apologize for it, when Alexander kindly interrupted her with the assurance that she was not mistaken, for that his friend was another Alexander. Then taking up Darius' infant son, the little prisoner, unconscious of his situation, offered his arms to him, on which the young conqueror turning to Hephestion, cried out, "Oh, that Darius had some portion of this child's disposition."

During the whole time that the relatives of the

Persian king were in Alexander's power, they were treated by him with an attention and respect which made them feel that they were captives solely from being in the hands of their enemy.

When Alexander perceived that the pursuit of Darius was hopeless, he directed his march southwards through Syria, along the eastern coast of the Mediterranean. His chief object now was to obtain possession of the treasures which Darius had deposited in Damascus, as a place of the greatest safety. His usual good fortune attended him here also: for, as he was approaching the city, the governor sent him word that he intended to quit the place on a certain day, taking with him all the treasures, as if to lodge them in a more secure fortress. Alexander, on hearing this, despatched Parmenio with part of the army to intercept them, and thus became possessed of all the wealth which Darius had hoarded up for his future exigencies.

From Damascus he proceeded to Sidon, a seaport on the Mediterranean. The inhabitants, who had been cruelly treated by the king of Persia some years before, gladly opened their gates to him in opposition to their king Strato, who endeavoured to maintain the place for his master. When in possession of the city, Alexander allowed his friend Hephestion to choose a king instead of Strato. Hephestion offered the throne to two brothers of a noble family in whose house he lodged; but they declined the offer, as, according to the laws of the country, no one could sit on the throne unless he were descended from the royal family. On being then asked to point out some person whom they conceived to be entitled to this honour, they named Abdolonymus, a Sidonian of great virtues; but, though of royal descent, so poor, that he supported himself by cultivating a little plot of ground with his own hands.

When the messengers came to him with the royal robes and ensigns of supreme power, they found him weeding his garden. At first he

considered the offer as an unmeaning jest, but at length, being persuaded that they were in earnest, he allowed himself to be enrobed and brought before Alexander, who was anxious to see and converse with him. On being asked how he had borne his poverty; "May the gods grant," said he, "that I may bear prosperity as well. Those hands procured me all I needed; and while I possessed nothing, I wanted nothing." The king was so pleased with his answer, that he not only confirmed the choice of his favourite, but added some neighbouring provinces to the new king's dominions.

Tyre was the next object of Alexander's ambition. This city, from its advantageous situation and extensive commerce, had acquired the proud title of "Queen of the Seas." It was built on an island about half a mile from the mainland; and was defended by a wall one hundred and eighty feet in height surrounded with massive towers. By means of its fleets which traded with all nations, it interchanged the commodities of every region of the known

world, and brought to its ports the most precious articles from each. Alexander at first sent heralds into the city, desiring permission to enter in order to offer sacrifices to the god Hercules. The Tyrians, proud of their power and wealth, refused the request, and combining cruelty with insolence, flung the heralds from the top of their walls into the sea. Alexander was not of a temper to submit to such an indignity; he immediately made the most active preparations for besieging the city. The only means by which he could approach the walls so near as to batter them with his engines, was by building a dyke or mole from the mainland to the island on which Tyre stood. His soldiers, animated by the presence and exhortations of their general, who shared all their labours with them, were indefatigable in their exertions, and the work proceeded rapidly, notwithstanding the difficulties arising from the depth and violence of the sea, and the annoyances given to them by the enemy

For while the work was proceeding the Tyri-

ans were not idle. they sent out their ships to attack the workmen on the mole, or to annoy the labourers who supplied them from the shore. When the pile was carried close to the city, their endeavours were redoubled. From their machines within the walls they hurled huge darts or stones of extraordinary bulk, which, falling on the pier, destroyed the work, and buried the workmen under its ruins. But what the Macedonians dreaded most of all, was an invention by means of which the Tyrians hurled showers of red hot sand upon the besiegers. The grains, penetrating through their clothes and armour, scorched them to the bone: in their agony the soldiers, throwing away their bucklers and tearing off their garments, exposed themselves unarmed to the weapons of their adversaries. At another time the besieged, making a desperate sally, burnt the towers and other engines which Alexander had erected on the mole. To complete his disasters, a violent storm arising after the work had been carried on so far as to be connected with the island, dashed to pieces this boasted fabric of human skill, and in

one moment the labour of months was swallowed up in the ocean.

But Alexander was not to be daunted: from the commencement of the siege he had been convinced, that in order to insure success he must be master of the seas; he therefore caused ships to be sent to him from every friendly port, and thus at length collected a fleet superior to that of the Tyrians. Under the protection of this fleet, he then proceeded to rebuild the pile in a stronger manner than before; and after many difficulties, again succeeded in carrying it to the foot of the city walls. When it was completed, he erected on it towers so high as to out-top the walls, and, by means of draw-bridges, his soldiers were able to march from them into the city. Alexander headed them in this desperate assault. The Tyrians, on their part, disputed the ground inch by inch, and even when the enemy had forced their way into the town, and had possessed themselves of many of the towers, they rallied in the streets and squares, or, ascending

the housetops, flung down stones and bricks upon the enemy below; but all was in vain: the town at length was taken and given up to pillage. The conqueror inflicted upon the wretched inhabitants a tremendous retaliation for their treatment of his heralds. After the soldiers had glutted their rage with slaughter, he caused two thousand, who had escaped the sword, to be fixed upon crosses along the sea-shore, and all the rest of the prisoners, both foreigners and natives, to the number of thirty thousand, were sold for slaves.

CHAP. VII.

DARIUS SUES FOR PEACE—SINGULAR EMBASSY OF THE JEWS—CRUELTY OF ALEXANDER AT GAZA—CONQUEST OF EGYPT—TEMPLE OF JUPITER AMMON.

While Alexander was thus engaged in the siege of Tyre, he received two letters from Darius. The first was written in a very haughty style; in it the Persian monarch called on Alexander to name the sum which he would take for the ransom of his wife and children, and challenged him to meet him with an equal number of chosen soldiers, thus to decide the dispute between them. Alexander in reply merely stated, "that if the Persian monarch came to him as a suppliant, he would restore him his family without a ransom: as for the ultimate success of the war, he relied with confidence on the justice of the gods."

The second letter of Darius was written in an humbler tone. In it he gave Alexander, for

the first time the title of king. He offered him a large sum for the ransom of his family, and proposed to surrender to him all the provinces he had already conquered, together with the whole of Syria as far as the Euphrates, as the conditions of peace." These terms were considered so favorable by the Macedonian officers, that they all seemed inclined to recommend their acceptance; and Parmenio declared openly that he would accept of them were he Alexander. "And so would I," replied the young king, "were I Parmenio." He therefore briefly answered, that he did not want the king of Persia's money; and, as to the provinces which he offered, they were his own already by right of conquest. All hopes of an accommodation being thus put an end to, both parties prepared to carry on the war with fresh vigour.

From Tyre the conqueror proceeded to Jerusalem, which city he had determined to punish because the Jews, having sworn allegiance to Darius, had refused to acknowledge Alexander as their master so long as their lawful sovereign

was still on the throne. On approaching the city he was met by a solemn procession of all the most noble and venerable of the inhabitants, headed by the high priest, arrayed in the vestments in which he was wont to offer up the most solemn sacrifices to God. The moment the king perceived the high priest, he approached him with an air of the greatest respect, bowed his body and adored the august name of God that was inscribed on a plate of gold on his forehead. His courtiers stood in silent astonishment at this sudden and wonderful change. At length Parmenio ventured to ask him how he, who was adored by every one, paid such a tribute of veneration to the priest of a people so insignificant. "I do not," replied Alexander, "adore the man, but the God whose minister he is; for while I was at Dia, meditating on my intended expedition into Persia, this very man, dressed as he now is, appeared to me in a dream, encouraging me to cross the Hellespont boldly, for the God that he worshipped would march at the head of my army, and give me the victory over the Persians." Hav-

ing thus answered Parmenio, he embraced the high priest and accompanied him to Jerusalem, where he assisted at a solemn sacrifice, and was shown in the sacred writings the passages of Daniel the prophet in which his wonderful successes had been predicted. After conferring some privileges on the Jews, among which was an exemption from paying taxes on the seventh year, during which they were forbidden to till their lands, he proceeded southwards until his career was checked by the resistance he met with at Gaza.

This city was a place of great importance near the entrance into Egypt. It was defended by Betis, whose fidelity to his sovereign was unshaken. After a stubborn resistance of more than two months, it was at last taken. Alexander, exasperated by the unexpected continuance of the siege, ordered the governor to be brought before him, and instead of praising and rewarding his fidelity, treated him with the greatest brutality, and finally ordered him to be tied by the feet to the back of a

chariot, and to be dragged round the walls of the city till he expired, thus, not only imitating, but refining upon the cruelty of Achilles, one of Homer's favourite heroes; for the latter acted thus barbarously to his dead enemy, while the former had the brutality to treat his captive, while still living, in this savage manner. Prosperity had now begun to turn this young monarch's brain, and the succeeding parts of the history will afford but too many proofs of the dreadful effects of unbounded power and constant success in hardening a heart naturally noble and generous.

On entering Egypt, Alexander met with no opposition: the Egyptians hated their former masters the Persians, and seized the first opportunity of throwing off the yoke. The difference of their religious worship was the great cause of enmity between them. The Egyptians were idolators of the grossest kind: they worshipped the cow, the crocodile, and other animals. The Persians, on the other hand, rejected every kind of image, adoring only the

element of fire and the sun, as being the most magnificent emblem of the all-enlivening spirit and irresistible power of God. In their contempt for the superstitions of the Egyptians, they put to death their favourite deity Apis, who was worshipped under the form of a bull. This insult on the religious prejudices of that people was never forgiven; and their sense of it was testified by seizing the earliest opportunity to welcome the conqueror on his arrival.

Alexander, therefore, had no difficulty in taking possession of Egypt; the gates of Memphis, the capital, and of every other city were thrown open to him. His first object, after regulating the general concerns of this extensive province, was to build a city near the Mediterranean, at the mouth of the river Nile, which he called after himself, Alexandria. The situation was peculiarly adapted for the commerce of those times, and consequently the city soon rose into power. It is still a place of some note, and retains among us the name bestowed on it by its founder. But Alexander, while in

this country, meditated the execution of a design still more extraordinary. He was already the first of conquerors in the known world: he wished to be something more; his ambition prompted him to be thought the son of a god. The present place and time was peculiarly favorable for the accomplishment of this extravagant and impious wish. Egypt is bounded on its western side by an immense desert of barren burning sand, which would be totally uninhabitable were it not for some fertile spots, called oases, scattered through it, like islands in the ocean. One of the largest of these oases had been chosen by the superstitions of the time as the favourite place of worship of the false god, Jupiter, surnamed Ammon, to whom a magnificent temple was here erected. The only passage for his worshippers to arrive at it, was by crossing the barren desert, a march of several days, during which travellers were exposed to death either from want of water, or from the sands themselves, which in stormy weather were raised by the winds like clouds, and falling suddenly again, overwhelmed not

only single travellers, but whole companies of merchants with their horses and camels, and buried them for ever in the drifts. Alexander determined to cross this desert at the head of his army, hoping that when he arrived at the temple, the priests would be induced, partly by the terror of his name, and partly by the influence of his money, to declare him to be the son of the god whom they worshipped.

After a painful and dangerous journey of upwards of two hundred miles through the burning sands, the soldiers of Alexander at length enjoyed the prospect of the long wished for temple, seated in the midst of a thick grove, which sheltered the worshippers from the intensity of the heat. On entering, the priests, who were prepared to receive their visitor, saluted him as the son of Jupiter. He then asked whether his father's murderers had been punished; on which they reminded him that his father Jupiter was immortal, but assured him that the murderers of Philip had suffered according to their deserts.

Alexander, after having offered sacrifices and made sumptuous presents to those complaisant flatterers, returned to Alexandria. So proud was he of his new honour, that he ever after styled himself, ALEXANDER, KING, SON OF JUPITER AMMON; forgetting that by claiming to be a god, he forfeited all title to the praises which his conquests might have procured him were he but a mortal, similar to all others who had heretofore signalized themselves by their victories.

CHAP. VIII.

ALEXANDER CROSSES THE TIGRIS—BATTLE OF ARBELA—BABYLON SURRENDERS—PERSEPOLIS BURNT—DEATH OF DARIUS—END OF THE PERSIAN EMPIRE.

AFTER having settled the affairs of Egypt to his satisfaction, Alexander determined to march directly against Darius, who was collecting an immense army at Babylon to oppose him. Returning therefore through the Holy Land and by Tyre, where he was informed of the death of the wife of Darius, while prisoner in his camp, he proceeded to the river Euphrates, which he crossed at Thapsacus; thence he advanced to the Tygris, a broad and rapid stream, in crossing which, his army suffered severely, and lost the greater part of their baggage. Proceeding onwards, still in an easterly direction, his career was at length checked by the news that Darius was advancing against him at the head of more than six hundred thou-

sand men; a host, formidable indeed as to numbers, but wanting the most essential qualifications of an army—discipline and courage.

While encamped near the Tygris, in order to recruit his soldiers before the expected battle, an eclipse of the moon occurred. We have already seen what a dreadful alarm had been excited in the Athenian army before Syracuse, by a similar circumstance. The Macedonian soldiers were equally alarmed: they thought that the heavens declared against them. But Alexander, instead of giving way, like Nicias, to superstitious terrors, caused the soothsayers to declare, that the sun was on the side of the Greeks, and the moon on that of the Persians; and that the eclipse therefore foretold some calamity to the latter. The explanation satisfied the soldiers, and they prepared for battle with alacrity.

At this time another letter arrived from Darius, in which he again offered to give up to Alexander all the provinces to the west of the

Euphrates; but the only answer returned to it was, that the earth would not admit of two suns or two sovereigns. The messengers who brought the message, on returning to Darius, reported to him, therefore, that he had no choice but to prepare for battle.

The armies met in a large plain near Arbela, a town on the east of the Tygris, and to the north of Babylon. It is said that on the day before the battle, Parmenio advised an attack on the Persian camp during the ensuing night; but the king answered so loud that all could hear him, "that it did not become him to steal a victory." After having sacrificed to the gods, he retired to repose, and, on the next morning, when the army was all drawn out, Parmenio, going into the king's tent, found him fast asleep. On expressing his surprise that he could repose so calmly at such a juncture, Alexander answered, "should I not be calm when the enemy is coming to deliver himself into our hands?"

When the two armies drew near and closed

on each other, the battle raged with the utmost fury, particularly in that part where the two monarchs were engaged. Alexander's chief desire now, as in the battle of Issus, was to attack Darius hand to hand, who was very conspicuous, being seated in a lofty chariot, glittering with gold, and surrounded by his chosen friends and life guards, all equipped in the most splendid armour. The contest was obstinate and bloody: Alexander approached so near Darius as to wound his charioteer with a javelin. A report was immediate spread through both armies that the king was killed: the Macedonians redoubled their exertions, while the Persians, struck with terror, began to give way on all sides. Darius himself, in despair, meditated whether he should slay himself with his own scimitar, but, perceiving that many of his soldiers still stood firm, he was ashamed to forsake them; until, seeing that their ranks thinned insensibly, and that those who kept their ground served only to increase the slaughter, he turned about his chariot and fled with the rest.

While Alexander was thus victorious in one part of the battle, his troops in another quarter, commanded by Parmenio, were so severely pressed by the enemy, that they were driven to their camp, which was in the utmost danger of being taken and plundered, had not the news of Alexander's success damped the spirits of the assailants. Parmenio, who commanded there, observing their fury relax, encouraged his men to renew the charge, and other troops coming to his assistance, the enemy was repulsed, and finally routed with great slaughter. The battle of Arbela was fought in Assyria, about two years after the battle of Issus, already mentioned.

Among the various accounts given by ancient historians of this battle, which decided the fate of the Persian empire, it is said that Alexander did not depend solely on the valour of his troops, but had recourse to a stratagem to excite them to greater efforts. While the battle was hottest, and victory almost seemed to waver, Aristander, the Grecian soothsayer, clothed in white robes, and with a branch of laurel in his hand, ad-

vanced into the midst of the combatants, and looking up to heaven, declared that he saw an eagle, the sure omen of victory, hovering over Alexander's head; the superstitious soldiers saw, or fancied they saw the same; and now, convinced that the gods were on their side, fought with redoubled animation.

The victory of Arbela was decisive. The town itself, near which the battle was fought, surrendered without opposition, so that Alexander was able to proceed without interruption to take possession of Babylon, the capital of the whole Persian empire, a city of the utmost importance, and fortified in a manner which then was deemed impregnable. But this city imitated the example of that just mentioned: the governor, instead of making any resistance, threw open the gates, and went out, attended by all the citizens, to lay the keys at the feet of the conqueror. The entrance of the Macedonians was therefore a kind of triumph. Flowers were strewn, and rich garments spread along the streets; altars, raised on each side,

smoked with sacrifices offered in honour of their new master: all ranks vied with one another in testifying their desire to transfer their allegiance from their former to their present sovereign.

After remaining for a short time in this city, the young conqueror, whose ambitious spirit would not long suffer him to remain at rest, determined to extend his name and his dominions still further. As long as Darius lived, he could not consider his new empire secure: quitting Babylon, therefore, with his army, he proceeded eastwards to Suza, where he left the mother and children of Darius, and, crossing the Pasitygris, found his progress unexpectedly checked by a body of men posted in a craggy defile, called the pass of Suza. After several ineffectual attempts to force a passage, which were prevented by the defenders rolling down large stones on the assailants from the cliffs above, a secret passage through the mountain was discovered, through which a chosen band penetrated, and falling unexpectedly on the enemy cut them to pieces, and opened a

road for the rest of the army to advance in safety.

Alexander now pressed on to Persepolis, the ancient capital of Persia, where he arrived just in time to save it from being plundered by the inhabitants. So great was the wealth which he acquired by the capture of this fortress that all he had hitherto gained seemed as nothing to it. Yet, strange to say, it was of little service to the victor. For, as he and his officers were indulging in a carousal, to an excess which was now but too frequent with Alexander, he was persuaded by Thais, a Grecian courtezan who was present, to set fire to the town in revenge for the many calamities which Xerxes, the king who formerly reigned there, had inflicted on her native country, Greece. The proposal was received with universal applause by the intoxicated company. Alexander himself, inflamed with wine, and almost unconscious of what he was about to do, seized a torch and was the first to apply the fire to the sumptuous buildings of the palace. The Macedonians,

who had been drawn together by the tumult, following their monarch's example, the whole town was soon in a blaze; and thus, one act of momentary phrenzy, brought on by vicious self-indulgence, destroyed a pile of treasures, which, if well employed, might have been of the utmost utility to the king in his subsequent proceedings. Alexander soon came to his senses, and gave orders for extinguishing the fire; but it was too late.

While Alexander was thus proceeding uninterrupted in a career of triumph and debauchery, the wretched Darius was vainly endeavouring to retrieve his lost fortunes. Immediately after his flight from Arbela, he arrived at the river Lycus with a few attendants: when he had crossed, his friends advised him to break down the bridge, in order to prevent the enemy's pursuit; but he generously refused to commit an act for his own preservation which would expose so many of his followers to the swords of their pursuers. Thence he proceeded to Ecbatana, the former capital of Media,

where he was able to collect about thirty thousand men, besides several thousand slingers and horsemen, whom Bessus, governor of Bactria, had brought to his assistance. With these troops he resolved to protract the war, by retiring into the more eastern provinces of his immense dominions, where he expected to be still supported by numerous bands and tribes, to whom the name of Alexander of Macedon was scarcely yet known.

But his ill-fortune still pursued him. Bessus conspired with some of his fellow-officers, who were weary of their present life of fatigue and danger, and seizing on their king, put him in chains with the intention of giving him up in case they were too closely pursued, or otherwise of assuming the government in his stead. In the mean time the news of the conspiracy having reached Alexander, he redoubled his efforts to come up with the Persians in the hope of rescuing the wretched monarch from the hands of his rebellious subjects. He had nearly attained his object, when Bessus, finding

himself closely pressed, proposed to Darius to free him from his bonds, provided he would accompany the rebels in their flight; but he replied "that he would rather depend upon the honour of his pursuer, than remain at the mercy of a band of traitors." Stung with the reproach, they immediately fell upon him, and having pierced him in many places with their javelins, retreated precipitately, leaving him for dead. Shortly after, this wretched monarch, so lately the master of a mighty empire, was found by Polystratus, a Macedonian, who, among others, had been sent in quest of him, lying in his chariot, deserted by every one, and breathing his last. On being revived by a draught of water, he turned to Polystratus, and having expressed his gratitude to Alexander for his generous treatment of his wife and mother, and prayed him to revenge his murder, which, he said, was the common cause of kings; "Give him thy hand," continued he, "as I give thee mine, the only pledge I can offer of my gratitude and affection." Alexander came up shortly after, and on viewing the body,

wept bitterly. Then, throwing his own military cloak over it, he ordered it to be embalmed and sent to Sysigambis to be interred with the honours usually paid to Persian kings.

The death of Darius put an end to the empire of Persia, after it had continued from its foundation by Cyrus, the first king, for a period of two hundred and nine years, under thirteen sovereigns. This event occurred in the year 330 before Christ.

CHAP. IX.

ALEXANDER PURSUE BESSUS—DEATH OF PARMENIO AND PHILOTAS—CRUEL TREATMENT OF THE BRANCHIDÆ—INVASION OF SCYTHIA—CLITUS ASSASSINATED—CALLISTHENES THE PHILOSOPHER PUT TO DEATH.

Although the death of Darius had given Alexander full possession of the greatest part of the dominions of that unhappy monarch, he did not think himself secure as long as Bessus continued, however vainly, to oppose him. While engaged in pursuing him into Bactria, whither he had fled and assumed the title of Artaxerxes, the progress of Alexander was unexpectedly checked by a disturbance that broke out among the Macedonians. A false report had been spread that the king, satisfied with the extent of his conquests, was about to return home. The soldiers, transported with joy at the prospect of once more beholding their native country after an absence of many years,

ran like madmen to their tents and began to pack up their baggage and load the waggons. The tumult, however was soon appeased by the appearance of Alexander, who, in gentle terms, remonstrated with them on their want of perseverance in desiring to relinquish their conquests at the moment they were about to secure them for ever. Then, taking advantage of their change of temper, he marched them with the greatest rapidity through Parthia and Hyrcania, subduing in his progress the Mardi, the Arii, the Drangae, the Acherosii, and other tribes inhabiting the barbarous regions to the east of the Caspian sea, now known by the general name of Western Tahtary. Through these, it is said, he marched with greater speed than people generally travel, frequently pursuing an enemy for days and nights together without suffering his troops to take rest. He even persuaded his soldiers to an act which appears almost incredible. Perceiving that the movements of his army were impeded by the quantity of rich booty which his soldiers carried with them, the hard-earned fruits of

In one of the banquets given by him, when all the company had drank to excess, the king began to extol his own achievements, and to cry down those of his father, as if his merits depended on the disgrace of his predecessors. Clitus, one of his oldest followers, whose sister had nursed Alexander, and who had saved his life at the battle of the Granicus, gave vent to his feelings by quoting a passage from a Grecian poet, which intimated that the Greeks were wrong in inscribing on their trophies the names of the commanders only, to the exclusion of the brave men by whose blood the victories were bought. The king overheard him; both were intoxicated: an angry discussion took place, in which Clitus, thrown off his guard by a sarcastic insinuation made against his courage, started up, and, with eyes sparkling with wine and anger, exclaimed, "Coward as I am, it was this hand that saved your life at the Granicus; but the death of Parmenio may teach us what reward we are to expect for our services." The king still restrained his passion, and only com-

manded him to leave the room. "He is right," retorted Clitus, "not to bear free-born men at his table. Let him spend his life among his barbarian slaves, who will be proud to adore his Persian girdle and his white robe." Alexander, no longer able to restrain himself, snatched a javelin from one of his guards, with which he would have transfixed Clitus had he not been forced from the apartment by some of the company. However, he returned immediately by another door singing some verses highly reflecting on the king, who on seeing him approach, pierced him to the heart, crying out at the same time, "Go now to Philip, to Parmenio and to Philotas."

The moment the fatal deed was committed the king was conscious of the atrocity of the act. He threw himself on the dead body, forced out the javelin, and would have slain himself with it had he not been prevented. For several days he refused all nourishment, and it was not till after repeated entreaties from his friends that he exerted himself to

their wounds and labour, he ordered all the baggage to be brought together into a large square, where, having commanded his soldiers to follow his example, he set fire to his own. The Macedonians, struck with the act, applied torches to all the rest, and thus the whole was quickly consumed.

A conspiracy against the life of Alexander, which was discovered at this time, was attended with very melancholy consequences; an obscure individual had devised it to revenge some private injury, and had revealed his design, among others, to Philotas the son of Parmenio, who held a high rank in Alexander's confidence. Philotas, for some reason now not known, neglected to inform the king, and was consequently arrested on suspicion. On being put to the torture to force him to confess who were his accomplices, he at length, conquered by pain, declared himself guilty, and, among other persons, named his own father as one of those who participated in his guilt. Upon this he was

sentenced to die, and was immediately stoned, according to the custom of the Macedonians.

His death brought on that of Parmenio. But as this general was at the head of a large body of forces in Media where he was instrusted with the care of the public treasure, it was deemed advisable to have him despatched privately: this horrid task was given in charge to Polydamas, his particular friend. On arriving at Parmenio's residence, he found him walking in his garden, and immediately ran up to him, embraced him with the warmth of an old friend, and gave him two letters, one from Alexander, the other as if from his son Philotas. Parmenio perused them with pleasure, and at the very moment he was expressing his joy at his sovereign's glorious career of victory, he was stabbed by his treacherous visitor in the back, and fell down dead on the spot. Parmenio was one of the oldest and best of the Macedonian generals. He had served in all the wars of Philip, and had contributed much, both by his counsels and his

courage, towards the victories of the king by whom he was now so shamefully rewarded.

To prevent the minds of his soldiers from dwelling on those cruelties, Alexander continued the active pursuit of Bessus. In one of his rapid marches, when his army was in the greatest want of water, a soldier having fortunately discovered some, carried it in his helmet to the king, who was about to drink it, when looking on those around him, he read in their looks the eagerness they felt to quench their thirst; upon which, taking the vessel from his lip, he gave it back, saying, "there is not enough for us all, and I would rather endure thirst than drink alone." The bye-standers expressed their sense of this act of self-denial by their shouts, and declared themselves ready to march any where, and to endure any hardship under such a leader.

Acts of magnanimity like this were but too frequently followed by others of unprovoked cruelty. The Macedonians had gained posses-

sion of a little city inhabited by the Branchidæ, a colony of Grecians from Miletus, who had been settled there by Xerxes, in recompence for having given up to him the treasures of a temple with which they were entrusted. Alexander at first ordered such of the Miletians as were in his army, who retained an hereditary hatred to the Branchidæ, to decide whether they should be punished for the crime of their forefathers, or pardoned. But, as they could not agree, he undertook the decision himself. Accordingly, the next day, he commanded his phalanx to surround the city, and on a signal given, to put every one of the inhabitants to the sword. All the citizens, who were then proceeding to do homage to their conqueror, were thus butchered without a moment's notice, and without distinction of age or sex; the very foundations of the walls were torn up, that no trace of the ill-fated city might be left. "I do not know," says the writer, from whom this account is taken, "whether history furnishes another example of an act of cruelty so brutal and so unprovoked."

About this time Bessus was brought in prisoner. As he had betrayed Darius, so was he in turn betrayed by one of his own followers. He was led naked, and with a chain about his neck, into the presence of Alexander, who, after upbraiding him with his perfidy to his sovereign and benefactor, and ordering his nose and ears to be cut off, sent him, under a strong guard, to Ecbatana, to suffer whatever punishment the mother of Darius should think proper to inflict. His punishment was as horrible as his crime was atrocious. Four trees were bent towards one another by main force, and to each of them one of the traitor's limbs was chained; the trees, being then allowed to return to their natural position, flew back with such violence, that each tore away the limb that was fastened to it.

Among the nations against which the Macedonian conqueror turned his arms, was that of the Scythians. By this name all the wandering half-barbarous tribes, who inhabited the southern parts of Russia and the central mountainous

regions of Asia, were called: their descendants are now known by the name of Cossacks and Tahtars. The tribes against whom Alexander turned his arms, inhabited the northern parts of Western Tahtary, near lake Aral. The Scythians, after having vainly remonstrated against the injustice of attacking a nation who lived in tranquil independence, prepared for their defence. Alexander having crossed the Jaxarthes, now called the Sirr or Sihon, which falls into the lake or sea of Aral, attacked and defeated their forces; but his victory was attended by no other effect than a useless waste of life. The conqueror even restored them the prisoners he had taken, to show them that glory, not empire, was his object in attacking so warlike a people.

The only place in those parts that still held out was a strong hold called Petra Oxiana, or the Rock of Oxus. It was situate on a craggy precipitous mountain, not far from where the town of Balk now stands, on the banks of the river Oxus or Gihon, which also falls into lake

Aral, and was accessible only by a single path. The governor, on being summoned to surrender, laughed at the demand, and sneeringly asked, "if the Macedonians had wings?" Alexander, galled at this insult, collected a number of the most active and hardy mountaineers in his army, whom he prevailed upon, by promises of great rewards, to attempt to climb up to the summit of the cliff which overhung the fortress, by means of a path hitherto undiscovered. After great toil, and the loss of several of their companions, they succeeded; and Alexander, who had been watching in the camp from day-break for the signal which they had been instructed to set up when they had gained the summit, was gratified at last by its appearance. Immediately he sent a second time to the governor, to call on him to surrender. The officer who carried the message, on arriving at the fortress, pointed upwards to the overhanging cliff; and the astonished governor, on seeing the glittering of arms, and hearing the sound of the trumpets and shouts of the men, crying out, "Victory," thinking that the whole Macedonian army was

pouring down on him, immediately gave himself, with his officers and principal relatives, into the hands of Alexander. His confidence was ill requited: the conqueror caused them all to be scourged, and nailed to crosses at the foot of the rock.

The character of Alexander appears to have been completely changed by his uninterrupted prosperity. We have seen him, at the commencement of his reign, temperate, mild, attached to his friends, and ready to forgive injuries or insults. But the close of his life presents a very different picture. He was cruel to an extreme to all who opposed his extravagance; he gave way to the unbridled indulgence of his appetites, particularly to the love of wine, a vice to which the Persians were at this time peculiarly addicted; and, not content with being declared son of a god by the lying oracles, he now required to be treated by all around him as if he were really entitled to the rank to which he so impiously aspired.

shake off his despondency and resume his usual occupations.

But the awful lesson he had thus received had no permanent effect on his future conduct. He persevered in his adherence to the voluptuous customs of the nations he had conquered, and now more than ever, endeavoured to extort, either from the fears or expectations of his courtiers, those expressions of veneration to his person, of which we have just said he was so ambitious.

To accomplish this he invited all the great men of his court, both Grecians and Persians, to a splendid banquet. Having sat at table with them some time he suddenly withdrew. During his absence, Cleon, one of those flatterers who were ready to sacrifice every thing to gain the good will of their superiors, began to enlarge on the merits of the king. After dwelling upon the obligations they all owed to him, he observed that it was in their power to repay all these at the very trifling expense of a few

grains of incense which they should offer to him as a god, and quoted the examples of Bacchus and Hercules to show that great conquerors had already been raised to divine honours. All the company, struck with astonishment at a proposal so unexpected and impious, remained silent. At length Callisthenes, a philosopher and a pupil of Aristotle, who had followed Alexander throughout his whole expedition, rose up and said, "Had the king been present, it would have been unnecessary to check you; he himself would not allow you to cast a stain on his glory by such a suggestion. We respect, we honour our sovereign as a man, but we pay divine honours to the gods alone. The ancients did not worship till after their death, and only by the express mandate of the oracle. Shall barbarians degrade themselves by prostrating themselves before a man, but is the vanquished to set the example to the conqueror?" Alexander, who had observed the whole from behind the hangings where he had concealed himself, sent

an end to a conversation which was likely to terminate so contrary to his wishes; and the whole affair appeared to be dropt. But he soon found an opportunity of venting his anger against Callisthenes. Hermolaus, one of the king's attendants, had been detected in a conspiracy against his master, in which Callisthenes was charged with being involved in consequence of his intimacy with the deviser of it. No proof was brought against him; on the contrary, although thrown into a dungeon and exposed to the severest tortures, he insisted on his innocence to the last, and died in the midst of his sufferings. The death of Callisthenes was considered by the learned men of the age as the greatest blot on the character of Alexander. Seneca, the Roman philosopher, when this monarch was represented to him as the model of a great man, and, in proof thereof, a recapitulation of his exploits was made, used to answer at the close of the recital of each, "Yes; but he murdered Callisthenes;" a crime, in his opinion, so heinous, that it effaced the merit of all his other actions.

CHAP. X.

DESCRIPTION OF INDIA—ALEXANDER CROSSES THE HYDASPES—DEFEAT OF PORUS—MUTINY OF THE ARMY—ALEXANDER PREPARES TO RETURN—CALANUS, THE INDIAN PHILOSOPHER.

A NEW object now presented itself to the ambitious spirit of the Macedonian conqueror. To the east of the Persian empire, and in the south of Asia, lies an immense region, then and still known by the name of India. It is inhabited by a number of nations, which, though under separate governors, resembled one another in language, in religion, and in manners. In their modes of living they differed from all the nations of the western world. The people were divided into four castes or classes, the first consisting of the Brachmans, Bramins, or priests, who took charge of every thing connected with religion or the worship of the gods; the second was the nobility and their followers, among

whom the soldiery were included; the third comprehended artizans and traders; and the fourth, the great mass of the population, who supported themselves by the cultivation of the land. To keep these castes distinct, they were forbidden to marry with each other. Their religion was idolatry of the grossest and most cruel kind. Yet, in other respects, the Indians or Hindoos, as they are now called, were peculiarly gentle in their manners. They abstained, particularly the higher castes, from the use of animal food. Indeed it was thought highly sinful to deprive any creature of life, from the idea that, after death, the souls of men were sent to enliven the bodies of other animals, where they were to remain for a stated term of years, as a punishment or expiation for the sins committed by them when in the human shape. This extraordinary opinion is called the metempsychosis, or transmigration of souls.

The river Indus is the western boundary of this immense region: it is formed by the junction of five large rivers which, flowing from

the elevated plains of Western Tahtary and Thibet, unite and flow into the Arabian sea. None of the former conquerors had crossed this river; and Alexander was excited to attempt the conquest of the regions beyond it, not only from a desire of extending his dominions, but also from the vanity of having surpassed the exploits of his predecessors. On his approach most of the petty princes submitted to him at once. The principal among them was Omphis, who brought him the seasonable assistance of fifty-six elephants, and aided him still more through his knowledge of the country. On making his submission he changed his name to Taxilus, which is said to be a title assumed by the chieftains of those regions. Alexander met, however, with opposition from some of the towns in his march. At one of them he was so severely wounded in the leg by an arrow, that as he was carried to his tent, he could not help exclaiming, "Every one styles me the son of Jupiter, but this wound teaches me that I am a man."

At length he arrived at the banks of the Hydaspes, a branch of the Indus, on the other side of which, Porus, one of the most powerful of the native princes, was prepared to oppose his passage. Porus was equally remarkable for his size, his strength, and his courage. On being called upon to meet Alexander at the frontiers of his dominions, he answered that he would do so, but it should be sword in hand; nothing, therefore, remained but to force a passage. The river was broad and rapid, and so deep as not to be fordable; the opposite shores were lined with the troops and elephants of Porus. For some time Alexander was at a loss how to act. At length, having discovered a place some miles higher up, where the stream was shallower and the current not so rapid, he marched thither with a chosen body of troops, and crossed over on hurdles, rafts, and light boats, made on the occasion, while the remainder of the army made a show of attempting to cross, in order to prevent Porus from discovering the stratagem. The landing of Alexander's troops was soon made known to Porus, who forthwith sent

his son with a strong detachment to check their progress. These were soon defeated, and his son killed, upon which the Indian prince himself advanced with all his forces to the attack. The battle soon became general: the elephants, on which Porus placed his principal reliance, did some havoc at first; but the Macedonians had by this time learned the method of opposing them with effect; and the animals, distracted with the wounds they had received from their pikes, turned back on their own friends, and aided in throwing them into confusion. At the same time, the Macedonians who had been left on the other side of the river, seeing the shore undefended, after the greater part of the Indian army had been drawn away to oppose those who had already landed, crossed over without opposition, and, attacking the enemy in the rear, completed their defeat.

The Indians lost twenty thousand foot and three thousand horse in the battle, besides chariots and elephants. Porus was among the last that fled; seeing himself deserted by his

men, and being wounded in the shoulder by an arrow, he retired slowly on his elephant. Alexander, desirous of saving him, sent Taxilus after him; but when Porus on turning back recognized his former enemy, "How," said he, "does Taxilus presume to speak to me, that traitor to his country?" On which he would have pierced him with a dart had he not retired immediately. He was afterwards persuaded to return and present himself to the conqueror. Alexander, after admiring his lofty stature and noble mien, asked him, "How he wished to be treated?" "Like a king," was the answer. "Do you ask for nothing more?" "No," replied the Indian, "every thing is included in that word." Alexander, struck with his greatness of soul, not only restored him to his kingdom but added several provinces to it, and Porus continued faithful to him till his death. The circumstances just mentioned do equal honour to the victor and the vanquished. Two cities were built near the place where the battle was fought; the one was named Nicea, from a Greek word signifying victory, the other Bucephalia,

in honour of Alexander's horse which died there of old age.

The victorious prince now prepared to penetrate into the heart of India. He passed the Acesines and Hydraotes, two other branches of the Indus, and arrived at the banks of the Hyphasis, when news reached him that the king of the nations which inhabited the interior was prepared to oppose him at the head of twenty thousand horse, two hundred thousand foot, and, what excited most alarm, three thousand elephants. The soldiers, on hearing of the king's resolution to advance, now declared with one voice that "they would march no further; they were weary of conquering; they were grown grey in the midst of toils and wounds; it was time for them at length to revisit their homes, and enjoy in the bosom of their families the fruits of so many hard-earned victories." Alexander remonstrated; he shut himself up in his tent for two days; he threatened to go forward at the head of his Asiatic troops; it was all in vain: the army was inflexible, and the order was

at length reluctantly issued from the royal pavilion for the troops to prepare for their return.

Before the army set out, Alexander caused twelve altars to be erected as a memorial of the bounds of his progress towards the east. He also caused a camp to be traced out three times the size of that actually occupied by the Macedonians, and tents, beds and other camp furniture to be made of a size double the usual dimensions, hoping, by this extravagant display of vanity, to impress the minds of the natives with an extraordinary idea of the size and power of their invaders.

In returning, he directed his march along the course of the branches of the Indus, through the country of the Oxydracæ and Malli, the most valiant people of these parts. However, they were defeated in several engagements and dispossessed of all their strong holds, except the city of the Oxydracæ whither the greatest part retired, and which was attacked with great

vigour by Alexander. He caused the walls to be scaled, and was the first to mount the ladder; but when he had gained the top of the wall and beaten down those who attempted to resist him, the ladder broke from the pressure of the numbers that were following him, so that he was left alone exposed to all the weapons of the besieged. In this extremity he took the desperate resolution of casting himself down into the city, where lighting on his feet and placing his back to the trunk of a large tree that grew near the wall, he for some time successfully repelled all the attacks of the multitudes that assailed him, and even killed their general. At length, however, an arrow from an Indian having penetrated his breast through his coat of mail, he dropped his arms and sunk down as if dead. At this moment some of his officers who had scaled the wall came to his assistance, beat off the Indians, and forcing open a small gate, admitted the soldiery, who put all of the inhabitants to the sword, without distinction of age or sex.

While in this part of the country, Alexander became acquainted with some religious men or devotees among the Indians, whom the Greeks called Gymnosophists, or naked wise men; they are now known by the name of Faquirs. These people endeavoured to gain the favour of their gods, and to procure the veneration of the people, by inflicting on themselves the most painful penances or mortifications. Some sat naked all day in the same position exposed to the burning rays of the sun: some stood up to their necks in the river Ganges: some fixed themselves with their hands clasped over their heads, or in some other painful attitude during their whole lives, allowing the food to be put into their mouths by their admiring followers: others never lay down, but slept reclining their bodies against a rope stretched between two posts; but the most painful, and therefore the most admired mode of worship, was of those who spent their whole time stretched on a bed of iron spikes, which allowed them no ease in any change of position.

Alexander, desirous of being more intimately acquainted with these extraordinary people, sent to invite some of them to quit their austere mode of life and to reside in his court. Calanus, one of their number, was prevailed upon to accept the invitation, not without subjecting himself to the reproach of his fellows for being tempted by the allurements of worldly advantages to desert his former master. The manner in which these philosophers, if indeed they deserve the name, communicated their instructions may be conceived from a conference which he had with Alexander when consulted by him as to the manner in which he should govern his vast dominions. Calanus laid a dry ox hide on the ground, and setting his foot on one end of it all the rest flew up; he repeated this at other parts of the extremities with the same effect; but when he trod on the middle, the hide remained depressed on every side. By this sensible image he endeavoured to show that a monarch should fix the seat of government in the centre of his dominions.

After Calanus had dwelt some time in the court of Alexander, being seized with a severe illness at the age of eighty three, he resolved, according to the custom of his sect, to put himself to death. He therefore besought the king to have a large pile of wood raised; and, when this had been done, after performing some religious ceremonies, he embraced his friends, desiring them to be merry and to carouse with Alexander, assuring them that he would see that prince at Babylon; then, ascending the pile with the utmost cheerfulness, he laid himself down on it and covered his face. When fire was put to the wood, and the flame reached him, he did not make the least motion, but with a patience and constancy that astonished every one, continued in the same posture in which he had placed himself at first, and completed his sacrifice by dying pursuant to the custom practised by the sages of his country. How much are those nations to be deplored who are taught that God can be pleased with such needless acts of painful suffering, or

that our self-destruction can be acceptable to the being who has placed us in this world for the best and most benevolent purposes!

CHAP. XI.

MARCH ALONG THE INDUS—TOMB OF CYRUS—ALEXANDER MARRIES STATIRA—RETURN TO BABYLON—HIS DEATH.

When the army had descended the Indus as far as Patala, where this great river divides into two streams before it discharges itself into the ocean, Alexander proceeded to sail down the right branch with a chosen squadron of his fleet to the sea. On arriving there, thinking that he was now at the end of the habitable world, he contemplated with self-gratified admiration the immense expanse of waters that lay before him, and returned, indulging in the vain thought that he had done what none other before him had effected, and what none who followed him could exceed. The soldiers who attended him were equally astonished, but from another cause; they had hitherto seen only the Mediterranean sea where there are scarcely any tides; they

were therefore filled with inexpressible awe and reverence on perceiving the waters at one time leave immense tracts of the shore uncovered, and again return with resistless impetuosity to resume possession of the land which they seemed just before to have deserted for ever.

Having returned to Patala he directed Nearchus, his admiral, to sail down the Indus with his fleet, and to proceed thence through the Arabian sea and the gulf of Persia till he came to Babylon by the Euphrates, while he himself conducted his army by land to the same city. Their sufferings at first were excessive, having to pass through a barren country, inhabited only by savages unacquainted with tillage, or the other arts necessary to maintain life; and having eaten all the roots they could collect, they were compelled to feed on their beasts of burden. The plague, a disease which generally attends famine, completed the misery of the soldiers, by carrying off great numbers of them.

Their arrival in the province of Gedrosia relieved them from their distress; for here they found the greatest plenty of every thing necessary. Their progress through this province and Carmania, now called Kierman, resembled more a triumph than the march of an army. The king himself was drawn on a large stage or chariot by eight horses, where he passed days and nights in revelling; thus affecting to imitate Bacchus, who was said to have travelled through Asia in the same manner after his conquests in India. The soldiers, imitating the example of their leader, gave themselves up to every kind of excess.

Arriving at Pasagarda, he went to visit the tomb of Cyrus where he expected to find immense treasures; but on being opened, it was found to contain only an old shield, two Scythian bows, and a scimitar. The governor of the district was charged with having secretly converted the treasures to his own use, and without any further proof than mere suspicion, was put to death on the accusation. From

Pasagarda the army proceeded to Persepolis, where Alexander, in his cooler moments, had time to reflect on his folly in having destroyed this city. Unhappily, however, these reflections led to no good result, for he still continued to indulge in equal, and even greater excesses than those to which that fine city owed its destruction. At Susa, whither he afterwards went, he married Statira a daughter of Darius, and gave a younger sister of hers to his favorite, Hephestion. During the festivities which attended the marriage he generously paid off all the debts of his soldiers. It should be mentioned that he had some time before married Roxana, the daughter of a Persian nobleman.

This period of tranquillity was disturbed by an unexpected mutiny of the Macedonians. An order had been issued permitting all those advanced in age, or labouring under wounds, to return home. The soldiers, instead of considering this as a favour, conceived that the king wished to remove them to make way for foreigners. They therefore assembled tumul-

tuously and required to be discharged. The king, no way daunted by their cries and menaces, on finding them deaf to his remonstrances, sprung from his seat, and seizing thirteen of the most turbulent, ordered them to be immediately punished. The soldiers, struck with astonishment, lost courage in an instant and waited with downcast eyes the sentence of their leader. Alexander, on resuming his seat, after recounting the many acts of friendship and confidence conferred on them by Philip and himself, concluded thus: "You call for your discharge, I grant it you; go now and publish to the world that you have left your prince at the mercy of the nations whom he conquered, and who showed themselves more faithful than his native subjects." He then returned suddenly to his tent, dismissed his old guard, appointed another entirely composed of Persians, and shutting himself up in his chamber, was for some days inaccessible to all the entreaties made by the penitent soldiers for forgiveness.

From Susa Alexander proceeded through Opis

to Ecbatana, where he lost his friend Hephestion, who fell a victim to the excesses in which the court indulged during its festivities. His loss was severely felt by Alexander who loved him as a brother, and his funeral was celebrated with the greatest magnificence on the king's arrival at Babylon.

On approaching this great city, which was intended to be made the capital of the mighty empire that Alexander had founded, this prince was warned by the eastern soothsayers, who pretended to the foreknowledge of future events, that his residence there would be fatal to him. But he was not to be diverted from his purpose by idle predictions. Having performed the funeral rites of his deceased friend, whom he caused to be worshipped as a god, he devoted his time to the improvement of the city, and the regulation of the provinces. Babylon at this time suffered much by the inundations of the Euphrates, on which it was built. Situate in the midst of an extensive plain, when the course

of the stream was interrupted by any incidental impediment, its waters spread over the whole country, and on retiring within their usual limits, left behind large pools, which, when dried up by the heat of the sun, sent forth steams of the most poisonous nature. Hence, violent fevers and other infectious diseases prevailed, so as to render the city every year more fatal to its inhabitants. Alexander hoped to remove these effects by altering the course of the stream. To this undertaking he devoted himself; and it is by some supposed, that he thus laid the foundation of the disease by which he was carried off. Be this as it may, he certainly hastened his end by excessive intemperance; he was ever solemnizing new festivals, and indulging in new banquets. Having spent a whole night in carousing at one of these, a second was proposed. Here he drank to the health of every one in company, twenty in number; then calling for Hercules' cup which held six bottles, he drank it off at a draught. Scarcely had he swallowed it than he fell down in a swoon. In this state

he was carried to his chamber, where he was seized with a violent fever. During his intervals of reason he gave orders for the sailing of his fleet and the marching of his land forces; but feeling at last that the hand of death was on him, he prepared for that event with the same magnanimity, he had shown in most of the dangerous occurrences of his life.

Notwithstanding his great weakness he allowed his chief officers to see him, and presented them his hand to kiss, as a last token of his grateful recollection of their services. When asked, to whom he would leave the empire, he answered, "to the most worthy;" adding, that he foresaw that the decision of this question would give rise to strange funeral games after his decease; alluding, by these words, to the disputes that would arise among his generals respecting it. When Perdiccas further enquired at what time divine honours should be paid him, he replied, "when you are happy;" these were his last words. Finding his voice fail, he

drew his ring from his finger, and giving it to Perdiccas, shortly after expired. He was thirty-two years and eight months old when he died, of which he had reigned twelve. This event took place in the year 323 before Christ; and about the time in which the Roman army suffered a severe defeat from the Samnites, and were forced to pass under the yoke at the Furcae Caudinae.

CHAP. XII.

BURIAL OF ALEXANDER—DISPOSAL OF THE EMPIRE—ATHENS REVOLTS—DEATH OF DEMOSTHENES AND PHOCION—DEMETRIUS PHALEREUS—END OF ALEXANDER'S FAMILY.

We have seen in the preceding account of Alexander, with what rapidity he had founded an empire the largest and most powerful then known, and with what a waste of blood and treasure it had been acquired; the history on which we are now about to proceed will show how this mighty empire was torn to pieces with still greater rapidity, and with a still more deplorable waste of human life. It is, indeed, a melancholy reflection, that by far the greater part of the accounts of the nations and kingdoms of which we read, are little more than repetitions of war, slaughter, destruction of cities and nations, and all the miseries attendant thereon. Even at the present time, not-

withstanding the new light with which we have been favoured, history is little more than a narrative of the mutual destruction inflicted on one another by people professing the same faith; and we are led to ask, when will the day arise in which mankind will act upon the precepts, as well as profess the belief in a religion that commands us "to love our enemies?"

The first object that occupied the attention of the generals and other great officers after the death of Alexander was the care of his funeral. Some proposed that the body should be sent to Egae in Macedonia, where the remains of the Macedonian kings were usually deposited. But it was at length agreed on that Alexandria in Egypt, the town founded by himself, should be the place of his interment. Thither, therefore, the body was sent in great pomp, and his tomb was long pointed out to the enquirer as an object of much curiosity. When this point had been settled, the officers assembled to arrange the manner in which the affairs of the empire should be conducted, so as to prevent the many

nations who had been so lately subdued from throwing off the yoke of their new conquerors. It was here agreed that Arideus, a natural brother of the late king, a man of weak mind, should be chosen king; and as it was expected that Roxana, one of Alexander's wives, would soon have a child, it was also agreed on that if it proved to be a son, he should also be declared king in conjunction with Arideus. Perdiccas, to whom Alexander had given his ring on his death bed, was chosen regent or governor of the empire; and the several provinces, most of which were as large as extensive kingdoms, were allotted to the other chief officers.

The first act of the new regent presents a foretaste of the scenes of blood and cruelty with which the history of Alexander's successors is so deeply stamped. The ancient Macedonian soldiers whom Alexander had settled in the more distant parts of Persia, on hearing of his death, determined to return home, and set out with this intent under officers chosen by themselves. Their march was opposed by troops

sent from Perdiccas, to whom, after some resistance, they submitted on condition of having their lives spared. The regent, however, without any regard to the agreement, caused them all to be slaughtered, to the number of three and twenty thousand.

In Greece also the news of Alexander's death caused much commotion. The Athenians were among the first to assert their independence, which they did in the most precipitate manner, notwithstanding the prudent advice of Phocion, who repeatedly told them, "that if Alexander be dead to day he will be dead to-morrow, and the day after, so as to allow time enough to deliberate calmly and securely."

His advice, as was too often the case, was disregarded: war was declared against Antipater, the governor of Macedonia and Greece. At first the Athenians were victorious, having defeated the enemy at Lamia, a town in Thessaly; but fresh supplies of men pouring in to Antipater, he was enabled not only to repulse

the Athenians, but to lay siege to their city, which was soon reduced to such distress that the citizens were forced to accept of any terms which the conqueror chose to offer. These were, to defray all the expenses of the war, to allow a garrison to be placed in one of their seaports, and to give up to him the orators Demosthenes and Hyperides, whom he considered to have been the chief instigators of the Athenians in their revolt.

Both of his intended victims eluded his cruelty at first, by escaping from the city before the treaty had been concluded. Hyperides, however, was soon after taken in the island of Egina and brought to Antipater, by whom he was cruelly put to death; some say, that the Macedonian even caused his tongue to be cut out. Demosthenes took refuge in the temple of Neptune in the island of Calauria, whither he was followed by persons sent in pursuit of him. These endeavoured in vain to persuade him to quit the temple and throw himself on the generosity of his enemy; but Demosthenes

was too well acquainted with his character; and therefore, on finding that the messengers were preparing to drag him away by force, he determined to prevent them by swallowing poison. When he found his end approaching, he advanced a few steps with the assistance of those about him, and fell down at the foot of the altar. Such was the end of this famous orator, whose speeches had so wonderful an effect on the fortunes of his country, and have ever been, and still are admired as the finest models of eloquence.

About this time Perdiccas the regent came to a violent end in Egypt. He had led an army thither to subdue Ptolemy, another of Alexander's generals, to whom the government of this country had been allotted. But having made his army cross an arm of the Nile near Memphis, he lost two thousand men in the passage, who were either drowned or devoured by crocodiles, with which this river swarms. The surviving soldiers, enraged at a calamity which they imputed to their general's want of skill, or

disregard of his men, mutinied, and falling upon him, killed him in his tent, together with many of his friends.

Antipater was appointed regent after the death of Perdiccas; but he did not long enjoy the dignity, for he was shortly afterwards seized with an illness which proved fatal to him. Previously to his death he named Polysperchon, the oldest of the surviving generals of Alexander, to succeed him in the regency, directing also that his own son, Cassander, should be joined with him in the office.

The first act of Polysperchon was to invite Olympias, the mother of Alexander the Great, who had hitherto lived in retirement, to come to Macedonia and take share in the government. She did so; but unfortunately the violence of her temper rendered her interference injurious to him, and, as will be seen, fatal to herself in the end. His next act was to have Phocion the Athenian put out of the way; for he had conceived a violent aversion to this great

man for some former offence. He therefore persuaded some of Phocion's enemies at Athens to accuse him of treason, and had influence enough with the judges to have him condemned. Phocion bore this change of fortune with his usual firmness; as he was led to the prison, one of the populace, more insolent than the rest, spit in his face. Phocion, turning to the magistrates, only said, "Will no one prevent this man from acting so shamefully?" When he had arrived at the place of execution, on being asked if he had any message for his son, "Only this," replied he, "that he will never remember the injustice of the Athenians." When he had uttered these words, he swallowed the hemlock, and died a victim to the injustice and madness of his country, in the eightieth year of his age.

The enemies of this great man, not content with his death, extended their hatred to his dead body. They procured an order from the people that he should not be buried in Attica; the last duties of humanity were therefore bestowed on

his remains by the people of the neighbouring territory of Megara. A lady of that district who was accidentally present at his funeral, caused a cenotaph, or empty tomb, to be erected to his memory on the spot; then collecting his ashes in her robe, she conveyed them to her own house, and buried them beneath the hearth, with these expressions, "Dear and sacred hearth, I here confide to thee the precious remains of a worthy man. Preserve them faithfully in order to restore them to the monument of his ancestors, when the Athenians shall have become wiser than they are at present."

Phocion was one of those bright characters, whose virtues cheer us while travelling through the gloomy scenes of crime and desolation, which most parts of the Grecian history present. The anecdotes that have been mentioned of him in the preceding volume are sufficient to show this, we shall therefore add but one more: one day when a lady of rank, who lodged in Phocion's house, was showing his wife her ornaments of gold, her jewels, and her splendid

garments, she answered her modestly, "For my part, I have no ornament but Phocion, who, for these twenty years, has always been chosen general of the Athenians."

The end of his life much resembles that of Socrates. Both were prosecuted through envy; both died calmly in peace with themselves, and in forgiveness to their enemies, and the memory of both was honoured with every mark of respect and veneration by their countrymen, as soon as the storm of passion had subsided, and men had time to reflect upon their loss. The remains of Phocion were buried at the public expense, and a statue erected to his honour: his accusers also were at last made to suffer the same punishment they had so wickedly inflicted upon him.

When Polysperchon and Cassander had secured Athens, they appointed Demetrius Phalereus governor, a man highly worthy of the trust. During the ten years he held this office he devoted himself to reform the abuses, and to

revive the wholesome laws of the city. He increased the public revenues, and applied them to adorning the city with useful public buildings; while, at the same time, he condemned in the strongest manner the expenditure of the public money on theatres, porticos, and places of mere show. He restrained the expenses attending interments, which had now become excessive; directing that all funerals should take place at night, and forbidding any ornament on a tomb more than a column five feet high, or a plain table. He also paid particular attention to the comforts of the poorer citizens, and took care that the family of the great Aristides, who were in distress, should be maintained at the public cost.

After having governed Athens in this manner for ten years, he was driven from it by one of those sudden revolutions so frequent in that misgoverned state. The fickle and servile character of his countrymen, had now another opportunity of showing itself. While he had been in power, the Athenians, to testify their high

opinion of his merits, caused three hundred and sixty statues to be erected to his honour, one for every day in the year, as it was then calculated. On his flight they condemned him to death, and caused all these statues to be thrown down and broken. On being told of this insult, he only remarked, "At least they cannot deprive me of the merit of the actions that earned those statues." After some adventures, he at length took refuge with Ptolemy, king of Egypt, who appointed him librarian to the celebrated library at Alexandria, where he spent the remainder of his life in studious retirement. Several of the works then composed by him are still in existence, and are equally honourable to his character as a man of learning, as his public acts had been to his political fame.

Great changes took place at this time in Macedonia. Olympias, who had been brought thither by Polysperchon, made herself absolute mistress of all affairs, and caused Arideus, who was also called Philip, and had now reigned six years, to be put to death. Not content with

this, she sent his wife, Eurydice, a cord, a dagger, and a bowl of poison, allowing her only the liberty to choose between them. She chose the first, and was strangled, after calling down the most bitter imprecations on her murderer. These barbarities did not long remain unpunished; Cassander, who had quarrelled with Polysperchon, drove her out of Macedonia, and forced her to take refuge in Pydna, a seaport town of Macedonia, with the young prince Alexander, his mother Roxana, and others of his relations. After enduring great sufferings from famine, she was at length obliged to give herself up, and was afterwards condemned to death by the Macedonians, at the suit of the relations of those who had been the victims of her cruelty. Cassander, who did not wish to appear to be the cause of putting her to death, sent her a message privately that a galley was ready to convey her to Athens, intending to destroy her on the passage; but she, suspecting his design, refused, and called for an open trial, insisting upon being allowed to plead her own cause in a public court of justice. This was

refused; and two hundred Macedonian soldiers were sent to despatch her; but they were so struck with the air of majesty she still displayed, though in misfortune, that they retired without executing their commission. The relations of those she had caused to be murdered, were then sent, and by them she was put to death without hesitation. Thus fell Olympias, the daughter, sister, wife and mother of kings; yet her death can scarcely be regretted when we look on it as the close of a life stained with so much blood.

Cassander did not stop here in his career of cruelty and revenge. He aspired to become sole possessor of all Alexander's empire, and to attain his ambitious wish, he wickedly and absurdly thought that he should first get rid of all the royal family. Having accomplished his purpose with respect to Olympias, and finding that her death produced no murmurs or tumults among the Macedonians, he some time after took an opportunity of having Roxana and her son, the young Alexander, secretly put to death

at Amphipolis, where he had confined them for many years. He also, shortly after, killed Hercules, another son of Alexander the Great by the widow of Memnon, the famous Rhodian general.

It may be mentioned here, that Sysigambis, the mother of Darius, who had patiently supported all the calamities of her own son, and of his family, starved herself on hearing of Alexander's death; and that her death was soon after followed by that of her two daughters, Statira, the wife of Alexander, and Drypetis, the relict of Hephestion. Roxana, who was apprehensive that Statira might have a child by Alexander, having prevailed on the two sisters to visit her, secretly destroyed them. Thus, of the whole family of the mighty conqueror, who imagined that he had secured to himself and his posterity the uncontrolled possession of the universe as it was then known, not a single individual remained alive within a few years after his own death.

Neither did Cassander long enjoy the fruit of his guilty doings: a new competitor appeared to oppose his ambitious schemes. This was Antigonus, who had been appointed governor of the greater part of the rich and extensive province of Asia Minor. He now aspired, with the assistance of his son Demetrius, who, from his great knowledge of the art of attacking cities, was surnamed Poliorcetes or the Town-taker, to aim at the chief rank among the Macedonian and Grecian generals. It would be equally tiresome and uninstructive to enter upon the particulars of the many sieges and battles, both by sea and land, caused by this contention. They present to us little more than a repetition of slaughter, treachery, and ruin. Out of the whole we shall select a few incidents more interesting or more instructive than the rest.

CHAP. XIII.

ANTIGONUS—DEMETRIUS POLIORCETES—IMPIOUS ADULATION OF THE ATHENIANS—SIEGE OF RHODES—HELEPOLIS—BATTLE OF IPSUS—DEATHS OF ANTIGONUS AND DEMETRIUS.

The first steps taken by Antigonus to diminish the power of his enemies, was to restore liberty to Greece, which country had been kept in a kind of slavery by Polysperchon and Cassander. But what he called liberty, was in reality only a change of masters. He sent his son Demetrius to besiege Athens, which he took without difficulty, having sailed with his fleet into the harbour before his intentions were suspected. On landing, he caused proclamation to be made, that he came to give freedom to Athens, and to re-establish its ancient laws and government. The citizens willingly submitted, and tranquillity was restored without any loss to them, except that all their slaves were carried

off by the conqueror, a circumstance which gave occasion for the following witticism. When Demetrius told one of his Athenian friends that he had given up the city to him in an entire state of freedom; "Yes, truly," replied the other, "you have not left a single slave among us."

The Athenians expressed their gratitude to their benefactor in a manner as extravagant as it was irreligious. Not content with giving Antigonus and his son the title of king, which they ever after used, they styled them guardian deities, and appointed priests to perform divine honors to them. They even erected an altar on the spot where Demetrius first set his foot on the ground, inscribing on it, "the altar of Demetrius descending from his chariot;" and also they even caused him to be consulted as to future events, as if they believed him entitled in reality to the honours which they so blasphemously heaped upon him.

Demetrius having thus, as he thought, se-

cured Athens, proceeded to besiege Salamis in Cyprus, which he took with some difficulty, and then turned his attention to attack Rhodes. Both these cities had joined Ptolemy, governor of Egypt, against Antigonus. The latter was the capital of an island of the same name lying at the mouth of the Egean sea, near the coast of Caria, in Asia Minor. It was a republic, and had gradually risen to a high degree of influence and wealth, partly by the excellence of its laws, and the probity and moderation of its government, and partly by its commerce, in which it had been inferior to Tyre alone, and, after the destruction of that city, as has been already described, was now superior to any other state in that part of the Mediterranean. The Rhodians being assured of support from Ptolemy, resolved to maintain their liberty to the last. They sent away all persons who would be useless for the defence of the town; promised liberty to the slaves who distinguised themselves; and decreed that whoever fell in the siege should be honoured with a public funeral,

and their widows and orphans maintained at the public expense.

Demetrius, on the other hand, exerted all his skill in constructing engines both by sea and land, for battering down the walls: but the activity and ingenuity of the citizens, baffled all his efforts. At one time, when he had drawn his engines close to the town, and shook the walls by the violence of their assaults, the soldiers from within threw down immense piles of light wood, straw, and other combustibles, which on being set fire to, blazed up with such violence as to destroy all the engines, except those which the besiegers were able to drag away in the utmost haste from the fury of the flames. At another time they sent out some ships by night, under the command of an experienced officer, which destroyed his floating batteries. Demetrius caused another to be built on a larger scale, but scarcely had it been launched into the sea, when a storm arose; its bulk and weight rendered it unmanageable, and it was seen to sink at once, with all that it contained, to the bottom

of the deep. The indefatigable general still persevered, renewing his assaults incessantly. After one of the most violent of these, in which his troops had been beaten back, he caused the arrows, stones, and other weapons that had been flung out on his men from the town, to be counted, from which he concluded that the town's-people must have had more than eight hundred engines of different sizes, for discharging fire, and upwards of a thousand for arrows.

The last and greatest of the machines erected by him, on the success of which he calculated with certainty, was a moving tower, made of wood, called the Helepolis. It was a square of seventy-five feet on every side at the bottom, from each corner of which a pillar of wood was raised to the height of one hundred and fifty feet, narrowing as it went up. The tower was composed of nine stories, with two flights of stairs by which the soldiers could ascend and descend without interrupting one another. These stories were furnished with engines for throwing stones and arrows; three of its sides were

covered with iron plates to protect it against fire; and the whole rested on eight massive wheels, which were set in motion by the united efforts of three thousand men selected from the whole army. As this stupendous fabric approached the city, towering over the walls, and throwing forth from its summit and all its windows huge stones, arrows, beams of wood, and blazing combustibles, the Macedonian army viewed its slow and majestic movement with exultation, anticipating the downfal of the city as the immediate consequence of its contact with the walls, while the Rhodians from behind their ramparts watched its progress with silent, but not desponding anxiety. They still depended on the resources of their ingenuity and perseverance to discomfit this mighty invention of their indefatigable opponent. One of their engineers had suggested the digging of a mine or underground passage from within the city, along the road by which the Helepolis was to move, terminating in a large chamber, also under ground, the top of which was prevented from falling in by slight props of wood. His

plan was immediately executed. The machine moved on like a mighty giant, nodding defiance at its adversaries, until, when it was rolled over the concealed chamber, the intervening crust of earth yielded to the pressure, and the whole fabric, with its contents of soldiers, engineers, and workmen, sunk into the chasm, from which it could by no human effort be extricated. At the same time large supplies of men and provisions were sent in from Egypt and other quarters to the besieged, so that Demetrius was glad to take advantage of a request made to him by several of the Grecian states in amity with the Rhodians, to come to terms of reconciliation with this city. The siege was raised, and a peace concluded on condition that the citizens should assist Antigonus in all his wars, except those against their firm friend Ptolemy.

The Rhodians, in order to commemorate their deliverance, erected a statue called the Colossus, out of the money raised by the sale of the war-like machines left behind by the besiegers. It was composed of brass, in the form of a man,

upwards of one hundred feet high, standing in such a position at the entrance of the harbour, that a ship could sail between its legs. Sixty years after, it was thrown down by an earthquake, and afterwards lay on the ground for nine hundred years, when the Saracens, on taking possession of the island, sold it to a Jewish merchant, by whom it was broken up. It is said that the quantity of metal, when carried away, was sufficient to load nine hundred camels.

As Antigonus still persevered in aiming at the supreme command, a confederacy was formed against him by Cassander, Lysimachus, Seleucus, and Ptolemy, the four chief surviving generals of the Macedonians; and the contest between the two parties was brought to a decisive issue at Ipsus, a city of Phrygia. Antigonus, though now eighty years old, displayed all the vigour and intelligence of youth during the engagement. He was, however, defeated, and lost his life fighting to the last in the thickest of the conflict. Demetrius, seeing all lost, fled to Ephesus, leaving his opponents undis-

puted masters of the field. From Ephesus he removed to Greece, proposing to take shelter in Athens, in order to recruit his shattered forces, and to prepare for a new effort to regain his losses. On his approach to the city, he was met by ambassadors who informed him that the people had passed a decree, prohibiting the admission of any of the contending parties within their gates; hoping under this flimsy pretext, to veil their desertion of their late demi-god in the time of his misfortunes. Demetrius, however surprized and shocked at an insult which can excite but little astonishment in those acquainted with the character of that wretched people, was not in a condition to resent it; he therefore retired with his wife and the relics of his army. The remainder of his history may be summed up in a few words: after several desperate but unavailing efforts to recover his lost possessions, in which he exhibited by turns the qualities of a great commander, and the vices of a depraved debauchee, he was taken by Seleucus, who, though pressed by Lysimachus to put to death an opponent that had given so much trouble,

had the generosity to resist the temptation, and to allow his prisoner to exist in a state, of strict, but not severe captivity. The habits of Demetrius gradually conformed to his fortunes. He gave himself up to amusements, gaming, and the pleasures of the table; by an excessive indulgence of which, he was, after some years, carried off, at the age of fifty-four.

After the battle of Ipsus, each of the four confederate generals assumed the title of king, as Antigonus their late enemy had done some years before. Ptolemy declared himself king of Egypt and the other African provinces; Cassander, king of Macedonia and Greece; Seleucus, of Syria, which comprehended most of the Asiatic provinces; and Lysimachus of Thrace and the regions near the Hellespont. This last kingdom was of very short duration, as it terminated with the life of Lysimachus, who was killed a few years after this division of the empire by Seleucus, who seized on his dominions: Cassander also died of a dropsy shortly after his elevation, and his kingdom became

the scene of contention between several competitors, who aimed at gaining possession of it. Among these was Pyrrhus, king of Epirus, one of the most extraordinary characters that this part of history notices. When an infant, he was rescued with great difficulty by some of the Epirotes, in an insurrection which drove his father from the throne; Cassander afterwards sought his death, but he was again saved: when grown up, he was once more driven from his native country, and forced to take refuge in Egypt, where he made himself so acceptable to Berenice, the queen, by his courage, intelligence, and courtly behaviour, that she persuaded her husband to supply him with an army and fleet to restore him to his kingdom. He afterwords claimed, and obtained possession of the kingdom of Macedonia, from which he was some time after driven, chiefly on account of the restlessness of his disposition, that led him to embroil the people, and harass the soldiers with continual wars and expeditions. On returning to Epirus, he found there ambassadors from

Tarentum, a city in the south of Italy, sueing for his assistance to protect them against the Romans. Ever eager for novelty, he immediately accepted the offer, and soon after landed in that country at the head of a numerous and well-disciplined army. The varied successes and disasters which befel him in Italy, belong more properly to the history of Rome; it will be therefore sufficient here to say, that after some time, and several reverses of fortune, he returned home with the shattered remains of his army. He had scarcely arrived there, when an opportunity presented itself of again gaining possession of Macedonia: he seized on it with avidity, and might have maintained himself in the possession of it, had he not been led away to engage in an attempt against the Lacedemonians, at a time when all his attention should have been directed to secure his newly-acquired conquest. The war against Lacedemon was attended with no very important events, and might be passed over without notice, were it not for an anecdote recorded of it, which shows that

the ancient spirit of Lycurgus had not yet entirely fled: the Lacedemonians were so severely pressed by their enemy, that they deliberated on sending their wives and children to Crete, and would have done so, had not Archedamia, one of the women, on hearing of the debate, rushed into the senate with a drawn sword in her hand, and demanded in a determined tone, "what induced the men of Sparta to entertain so bad an opinion of their wives, as to imagine they would consent to survive their country's ruin?" After the most extraordinary efforts of valour on both sides, Pyrrhus endeavouring to force his way into the city, and the Spartans to repel him, in which the women acted a conspicuous part, he was forced to retire; but his repulse seemed to incite him to some new effort to wipe away his disgrace; for, hearing that the city of Argos was distracted with dissentions which had broken out between some of its leading citizens, he directed his march thither, in hopes of getting possession of it. On approaching it, he was met by ambassadors,

who entreated him to desist from his attempt, and allow their city to remain in a state of friendship with him. He promised to retire; but no sooner had night come on, than basely regardless of his word, he entered the city with his army through a gate that had been treacherously left open: the alarm was soon given; the citizens seized their arms, and pressed upon the intruder with so much violence, that he gave orders for an immediate retreat. This, however, was found to be impossible; fresh troops still poured in, and prevented the escape of those who were already in it; and to complete the scene of confusion, one of his elephants dropped down in the very middle of the gate, and completely blocked it up: Pyrrhus, seeing the urgency of his situation, fought with all the fury of despair; remarkable as he was by the splendour of his dress, he was still more so by his unparalleled prowess. While thus hemmed in on all sides, he was struck on the head by a tile, let fall upon him by an old woman, who saw him in the act of cutting down

her son, who was among the combatants below: he sunk beneath the blow, and his body being recognized by a soldier, his head was cut off, and carried through the town, as a proof that their enemy was no longer in existence.

CHAP. XIV.

ACHAIAN LEAGUE—ARATUS—CAPTURE OF CORINTH —KINGS OF MACEDON—SPARTAN DEGENERACY— LIFE AND DEATH OF AGIS.

About this time Achaia, a republic situated in the northern part of the Morea, or Peloponnesus, began to take a lead in the affairs of Greece. For a long time it had remained almost unnoticed, amidst the conflicts of the surrounding states, because it avoided engaging in any of the quarrels which almost incessantly disturbed the tranquillity of every other city. This state consisted of twelve towns, from each of which deputies were sent, who met together to provide for the common welfare: the government was democratical, that is to say, was lodged in the hands of the people. Achaia, although not remarkable for the number of its troops, the amount of its riches, or the extent of its territory, had acquired a great reputation for the vir-

tues of probity, justice, and love of liberty, by which it was distinguished. Several of the states in the south of Italy adopted its laws and customs; and the Thebans and Lacedemonians had so high an opinion of the equity of its magistrates, that, after the celebrated battle of Leuctra, they chose them to settle the disputes which existed between them.

After the death of Alexander the Great, this republic fell into great confusion, and remained so for several years, until some of the towns of which it had been composed, finding that their sufferings arose from their want of union, determined to renew their ancient concord. Patrae and Dymae were the first to set the example, which was soon followed by others, particularly by Sicyon, a powerful city, situated not far from Corinth to the west.

Sicyon had long suffered under tyrants, until at length Clinias, one of the principal citizens, established a free government; but it was of short continuance, being soon overturned by

Abantidas, who usurped the tyranny, and not content with killing or banishing all who were likely to oppose him, he searched out for Aratus, the son of Clinias, then only seven years old, in order to destroy him. The child escaped during the confusion; and, as he was wandering about the city, accidentally entered the house of the tyrant's sister. This lady generously determined not to betray the destitute infant, whom, as she thought, the gods had placed under the shelter of her roof: she concealed him carefully, and afterwards had him secretly conveyed to Argos.

When Aratus had attained the age of twenty years, he laid a plan for driving the tyrant out of Sicyon, which he carried into effect with so much prudence and resolution, that he scaled the walls and entered the city with a strong party by night. The tyrant escaped through a secret passage; and when morning came, Aratus proclaimed by a herald to the people, who had assembled in crowds at day-break in the market-place, that "Aratus, the son of Clinias,

invited the citizens of Sicyon to resume their liberty." The palace of the tyrant was burnt down; but it reflects much credit on the restorer of his country's freedom, that not a life was lost on the occasion; a circumstance extremely uncommon in Greece in cases of a similar kind.

Although liberty was thus acquired, it was not yet secured to Sicyon. The citizens who had been banished by the tyrant, and were now restored, insisted on getting back their houses and lands, while the persons who had purchased these, refused to return them unless they were paid back their money. Aratus, in this difficulty, had recourse to *Ptolemy, king of Egypt*, to whom he had done some services. He was kindly received by this prince, and succeeded in bringing home with him one hundred and fifty talents with which this king generously presented him for the use of the republic. On his return he satisfied all parties, and persuaded the citizens to secure their freedom, by joining the other cities of the Achaian league.

Eight years after he performed a still more valuable service to the Achaian republic. The isthmus of Corinth, which lies between the Corinthian and Saronic gulfs, unites the peninsula of the Morea, or Peloponnesus, with the mainland of Greece. In the middle of this isthmus is the city of Corinth, the citadel of which, called Acro-Corinthus, occupies the summit of a very high and steep mountain; by which means this fortress, when furnished with a good garrison, commanded the passage to the Peloponnesus, and rendered the person who possessed it, master of all the surrounding country. Philip of Macedon, for this reason, used to call it, "the shackles of Greece." Antigonus, who was king of Macedon at the time of which we are now speaking, had taken this important citadel by surprise, and placed a large body of troops there. Aratus now directed all his thoughts to drive him out, and an accidental circumstance afforded him an opportunity of effecting his purpose.

An inhabitant of Corinth, while transact-

ing business at Sicyon with a banker, a friend of Aratus, happened to mention in conversation with him, that when he went to visit a brother of his, who was a soldier in the citadel, he had observed a narrow track which led to that part of the summit of the mountain where the wall was very low. The banker, smiling, asked him "if he and his brother had a mind to make their fortunes?" He understood the meaning of the question, and shortly after returned with full information as to the means of scaling the walls and entering the city unperceived by the garrison. An agreement was made with him for sixty talents, to be their guide. Aratus, though now general of the Achaians, was not in possession of so large a sum; but so eager was he to execute the undertaking, that he pledged all his gold and silver plate, and even his wife's jewels, to raise the sum required.

When every thing was prepared, he set out with four hundred chosen men, whom he led close to the gate of Corinth, near the walls of Juno's temple. The sky was then unclouded,

and the moon shining with peculiar splendour, gave the adventurers great uneasiness. Fortunately, in a little time a fog rising from the sea, removed any apprehension of being seen. The Corinthian, with a few resolute men, entered the city gate, and killed the centinel and guards there, while Aratus scaled the walls with one hundred of his men, and was proceeding to the path which had been described to them, when they perceived a patrole of four soldiers coming towards them. Aratus and his men drew back under the shadow of some walls, until the patrole was close at hand, when starting out suddenly, they killed three of them; but the fourth escaped notwithstanding a severe wound in the head, and fled, crying out that the enemy had entered the city. The trumpets in a moment sounded the alarm; the streets were filled with people, and lights were set up in all parts both of the town and citadel. Aratus, seeing no time was to be lost, pushed on for the path, which he for some time could not discover through the darkness. While thus perplexed, the moon suddenly shone forth, and

when he had thus discovered the intricacies of the path, and arrived at the bottom of the low wall, the clouds again enveloped the skies in darkness.

While Aratus and his party were thus employed, the remainder of his men entered the city, led on by the Corinthian; but missing their leader, and uncertain how to act, they drew up in a close body under a projecting rock, near the foot of the precipice on which the citadel stood. The governor of the town, hearing the clamour of the Achaians who had already gained the summit, and were contending with the garrison to scale the walls, proceeded by the secret path with the intention of attacking the intruders in the rear, without noticing the body concealed under the rock. But when he had passed them, they started out, as if from an ambuscade, and put them to the rout. The rest of the garrison of the town, now thinking that the enemy was in every quarter, dispersed themselves throughout the streets without thinking farther of its defence.

The troops who had thus dispersed the soldiers of the garrison, then hastened to assist their friends above. The beams of the moon, which now again shone out in full, playing on their armour in the long and narrow road through which they wound their course, made them appear much more numerous than they were, while the midnight silence rendered the shouts by which they gave notice of their approach, and to which the echoes added double force, still more terrible. They joined their friends, charged the garrison, and scaled the wall with such celerity that the sun's first rays saw their banners waving victoriously over the town below. Other troops came in from Sicyon; the Corinthians in the city now eagerly joined in attacking the garrison from below, and soon succeeded in making them prisoners of war.

When the tumult had subsided, Aratus acted here as he had before done at Sicyon: he assembled the citizens; delivered them the keys of the city, and exhorted them to unite themselves to the Achaian league. His request

was unanimously agreed to; and shortly after, their example was followed by the cities of Megara, Trezene, and Epidaurus.

As the kings of Macedon were very much concerned in the proceedings that took place in Greece after the revival of the Achaian league, it may be useful to interrupt the series of events here for a short time, in order to afford a clear account of the succession of the sovereigns of that kingdom, since the death of Alexander. Antipater, who was governor at the time of that monarch's death, did not assume the title of king; neither did his son Cassander, till after the battle of Ipsus, as has been already mentioned. Cassander having been carried off by a dropsy, was succeeded by his sons Philip and Alexander, who disputed for the kingdom, and held it for three years, when they were driven out by Demetrius Poliorcetes, who in turn was forced from it by Pyrrhus king of Epirus, and by Lysimachus king of Thrace. After the death of this latter, Macedonia fell into the power of Seleucus Nicanor, king of

Syria, who after holding it for a short time, was treacherously murdered by Ptolemy Ceraunus. This prince was killed in a battle with the Gauls, a barbarous people who left their native regions in France and Switzerland, in quest of new settlements, under Brennus their leader. They were, however, soon driven out of Greece and Macedonia, and utterly destroyed, with the exception of one division, which, having crossed into Asia Minor, gave the name of Galatia to the province in which they settled. It was to the descendants of this people that St. Paul addressed two of his epistles. Sosthenes, who had put the Gauls to rout, was declared king of Macedon, and after his death the throne was claimed by Antigonus Gonatus, a son of Demetrius Poliorcetes, who held it at the time that Aratus had revived and consolidated the Achaian republic, and delivered it to his descendants until the final conquest of the country by the Romans.

The affairs of Achaia continued to be managed by Aratus with uninterrupted prudence

and success during the reign of Antigonus Gonatus and that of his son Demetrius, who succeeded him. As he was anxious to extend as well as to secure the power of the republic, he made an attempt to force the people of Argos to join the league. Though unsuccessful here, he was more fortunate at Megalopolis. This city had been built some years before by the Arcadians, who inhabited the centre of the Peloponnesus, in order to prevent the Lacedemonians from making inroads into their country; it was now a large and flourishing town. Lysiades, who then held the chief post under the title of tyrant, was prevailed on, either through fear, or through the arguments of Aratus, to resign his power and to induce his fellow citizens to attach themselves to the league.

The great object of Aratus in the measures he adopted, was to unite all Peloponnesus into one common republic; he had already succeeded to a great degree in the northern part, and he now directed his efforts towards Lacedemon, the chief state in the south. The Lacedemonians at

this time had degenerated extremely from their former virtues and character. The chief cause of the change is said to have been produced by the alteration of one of the laws of Lycurgus, who, after having divided the lands equally among all the citizens, forbade any one from selling or otherwise transferring his patrimony. The consequence of this alteration was, that the rich bought up the lands, and the great body of the people was reduced to poverty.

Agis, one of the kings, was so struck with the changes which had taken place in the manners of his countrymen, that he resolved to devote himself to restore the laws and institutions of their ancient legislator. The first person he gained over to his assistance was his mother, and he was afterwards joined by his uncle Agesilaus, a man of great eloquence and influence, but overwhelmed with debts, from which he hoped to extricate himself by some change in the management of affairs. When Agis thought that he had secured a sufficient number of friends to his side, he proposed the following

decrees to the people:—1st. That all debtors should be discharged from their debts. 2d. That all the lands in Laconia should be again divided into twenty thousand equal lots, to be distributed among the people. 3d. That the custom of eating their meals in public halls, should be revived. On proposing these decrees, he enforced their adoption by stating, that he himself was prepared to give up all his estates and money to the public, and that his mother, and the rest of his relations would follow his example. The only opposition given to the adoption of the plan was from the other king, Leonidas; for it must be recollected, that from the earliest period of its history, this state was governed by two kings: his opposition, however, was of no avail; for on being accused of having violated an ancient law, which forbade a king of Sparta from marrying a foreign woman, and which made it death for any native to dwell among strangers; conscious of being guilty of both these charges, he at first took refuge in a temple, from which he afterwards

escaped, with the connivance of Agis, to Tegea, a town of Arcadia

No further opposition was now apprehended, and the business was on the point of being concluded, when Agesilaus, who, though he was extremely anxious to rid himself of his debts, felt no inclination to give up his land, persuaded Agis that the change would be too great, were they to attempt both at once, and therefore that they should begin by abolishing the debts, after which, the division of the lands would be attended with little difficulty. Agis fell into the snare; and consequently, all the books and papers which contained contracts and securities for money were piled up in the public square, and burnt to ashes. Agesilaus, when he saw the flames mounting into the air, and the rich men and bankers looking on with countenances of despondency, could not help exclaiming, "that he had never before seen so fine and bright a fire."

The people immediately called for the execu-

tion of the other part of the decree; but Agesilaus had the art to put them off for the present, until a war, in which Agis was called out to assist the Achaians against the Etolians, afforded him a more favorable excuse for further delay. Nothing remarkable occurred during this expedition, which terminated in a league, offensive and defensive, between the contending parties.

On returning to Sparta, Agis found every thing changed for the worse. Agesilaus no longer concealed his determination to oppose by force the division of the lands: he even maintained a body of guards, who attended him whenever he went out in public. His enemies, enraged at his conduct, at length took the resolution of bringing back Leonidas from Tegea in the most public manner, upon which Agesilaus fled in turn from the city, and Agis found himself compelled to take refuge in one of the temples.

It has been just mentioned, that this king

had been the means of saving Leonidas under similar circumstances. His humanity was very ill requited: after several attempts had been made in vain to draw him by fair promises from his retreat, he was betrayed by some false friends, who brought him before the Ephori, officers that claimed the right of examining and controlling the actions of their kings. When questioned by them as to his late proceedings, he declared, "that he never should repent of so glorious an undertaking as that which he had attempted, though death were presented to him in its most frightful form." His judges condemned him to die, and sent him to the prison where the sentence was to be executed. The news of this extraordinary act having soon spread abroad, the people flocked in crowds round the prison gate: but their zeal for his welfare only served to hurry on his fate. The officers who had him in charge determined to hasten the execution, and the unfortunate, but high-minded Agis, was strangled in prison, and died, exhorting the few friends who were present not to weep for his fate, and declaring,

"that he was more happy, and more to be envied, than those by whom he had been condemned." Leonidas, not content with what was thus done, contrived to entrap the deceased king's mother and grand-mother, whom he caused to suffer the same death over the body of their beloved kinsman: he also seized upon Agiatis, the wife of Agis; and though he spared her life, yet, by what many will think a refinement of cruelty, he caused her to be married to his son Cleomenes, a youth not yet arrived at years of manhood. He was led to this act, not through any regard for her, but to secure the large property which she possessed in right of her father.

CHAP. XV.

CLEOMENES, KING OF SPARTA—LAWS OF LYCURGUS REVIVED—BATTLE OF SELASIA—PHILOPOEMEN—FLIGHT AND DEATH OF CLEOMENES—PHILIP II. KING OF MACEDON.

The ill-suited marriage which Leonidas had forced on his son, led to consequences very different from what this prince expected. Cleomenes became passionately fond of his wife, notwithstanding the disparity of their years; and, by listening constantly to her recital of the acts o her late husband, and her praises of the manner of life which had been formerly in use among his countrymen, he was inspired with the most ardent desire to follow the steps of his late unfortunate predecessor, by bringing back the state to that rigid discipline to which it owed all its glory. Nor was he long without the means of putting his designs into execution; Leonidas having died shortly after the murder of Agis, left his son in undisputed possession of the

throne. The first acts of the young king, however, were not immediately directed to his favorite object: he thought it best to acquire the character of a good general, and therefore gladly accepted the command of an army which the Ephori were sending out against the Achaians. Although his army consisted of but five thousand men, and that of the enemy amounted to twenty thousand, they declined meeting him in the field: he afterwards gained a victory over them at Megalopolis. As his character for courage and military skill was now established, on his return, he confided his intention of reforming the state to a few friends: with their assistance, he fell upon the Ephori while at dinner, and killed four out of the five; the other saved himself by flight; then calling the citizens together, he gave up his whole property to the public; his example being followed by his friends, all the other wealthy citizens found themselves as it were compelled to act in the same manner. The lands, thus given up to the state were then equally divided: the number of citizens, which had decreased extremely during

the late troubles, was filled up by persons of respectability, chosen from the neighbouring cities: all were taught the use of arms: the public dinners were restored: the children were educated according to the ancient strict discipline: in short, the city again began to assume the appearance it formerly had during the most flourishing period of its prosperity.

Having thus succeeded at home, Cleomenes proceeded to make Lacedemon respected abroad: he therefore again marched against the Achaians, whom he defeated in a great battle, and drove to such extremities, by taking their towns and wasting their country, that they at length found themselves compelled to send ambassadors to sue for peace. The only condition required by Cleomenes was, that he should be chosen head of the Achaian league: the people in general were inclined to agree to this proposal; but it was extremely disagreeable to Aratus: he had had the chief lead in the affairs of the republic for many years; to choose another in his place, seemed to him, therefore,

nothing less than a condemnation of all his past conduct; yet, though he was so unwilling to give up his authority to his young rival, he felt himself unable to oppose him as a general in the field: and while the Achaians were hesitating and postponing the conclusion of the treaty, Cleomenes was following up his successes: he took several cities in the Peloponnesus, among which was Argos, and even gained possession of the city of Corinth, but not its citadel. The Achaians had now no time to deliberate; they must either choose Cleomenes as their leader, or procure some other capable of resisting him. The conduct of Aratus on this occasion has been much condemned; he persuaded the people rather than admit Cleomenes, to apply for assistance to Antigonus Doson, who, after the death of Demetrius, had succeeded to the kingdom of Macedon, as guardian to his son Philip. The immediate consequence of this step was such as Aratus had wished for. Antigonus gladly accepted the offer, and marching at the head of a numerous and well-disciplined army,

he compelled Cleomenes to withdraw from Corinth, and at length to retire to Sparta.

The Lacedemonians now found it necessary, in turn, to look out for some foreign aid to support them against the united forces of Antigonus and the Achaians. They had recourse to Ptolemy king of Egypt. Assurances of assistance were given them by this prince, provided that the mother and sister of their king were sent to him as hostages. It was long before Cleomenes could prevail upon himself even to communicate this proposal to his mother. She observed his uneasiness and soon discovered the cause; then sending for her son, she gently chid him for his want of confidence. "Why," said she, "did you not immediately send me without a moment's delay, whithersoever I could be serviceable to Sparta, before old age renders me wholly useless." Nothing decisive took place between the two contending armies during the remainder of the year.

The ensuing spring Antigonus put himself at

the head of an army of thirty thousand men and advanced directly into Laconia. Cleomenes, who could not collect a sufficient number of men to oppose him in the open field, posted his troops in a narrow pass between two mountains near Selasia. After the two armies had remained in front of each other for several days, Antigonus determined on an attack, in hopes of forcing a passage by the superiority of numbers. The battle was for some time obstinately fought, as was to be expected from the two bravest and best disciplined armies then known, the Macedonians and the Spartans, each headed by a leader of acknowledged skill and courage. At length an unexpected event turned the scale in favour of the former. Antigonus had given his cavalry positive orders not to move without directions from himself. Philopoemen, who commanded the Megalopolitans that formed part of this body, observing an opportunity present itself for attacking some of the enemy's infantry to great advantage, pointed it out to the general under whom he was acting. This officer, fearing to disobey the orders of the king,

and despising Philopoemen on account of his youth, laughed at his suggestions, upon which the latter, calling upon such of his own countrymen as chose to follow him, galloped forward, fell upon that part of the Lacedemonian foot which was in some disorder, and drove it back with great slaughter. The Macedonians pursued the advantage, and pressing on without giving time for the troops of Cleomenes to rally, drove them from the field of battle. Cleomenes accompanied only with a few horse retreated to Sparta. When the battle was over, Antigonus called on the general of the horse to explain why he began the attack without his directions, and contrary to the orders he had issued. The other excused himself by saying, it was not his act, but that of a young officer of Megalopolis; "then," replied the king, "that young officer acted like a general, and you like a young man."

Cleomenes, on arriving at Sparta, advised his townsmen to make the best terms they could with the conqueror; then retiring home, and,

remaining some time in an attitude of desponding meditation, with his head reclined against a column, he suddenly started up, quitted the house, hurried with a few select friends to the nearest sea port, embarked in a vessel prepared for sea, and sailed direct to Egypt. Here he was well received by the king, who not only treated him with the utmost honour, but gave him assurances that he would supply him with the means of regaining his kingdom. His death prevented the fulfilment of his promise, and put an end to all the hopes of the exiled monarch. Ptolemy Philopater, who succeeded to the throne of Egypt, so far from following his father's intentions, gave himself up entirely to his pleasures. He began also to have suspicions of Cleomenes, and therefore kept him in a sort of confinement: such treatment threw the Spartan king into the deepest affliction. Thinking he should find no end of his calamities by submission, he at length formed a resolution, such as despair alone could suggest; this was to excite the king's subjects to a revolt, and either to drive the monarch himself

from the throne he had filled so badly, or to die a death worthy of his country. Full of this project, he rushed suddenly from the prison, followed by his friends with drawn swords, calling upon the people to recover their liberty; but not one joined him. Then, after having killed the governor of the city and some other noblemen, they attacked the citadel but were repulsed, upon which, seeing that all was hopeless, they rushed upon one another's swords, to avoid the painful and ignominious fate to which they would have been otherwise exposed. During the three years in which Cleomenes had been absent from Sparta, the citizens would not elect a king, still flattering themselves with the hope of his return. But when the news of his death arrived, they elected Lycurgus, who was in no way related to the royal family, but is said to have gained the dignity by the bribe of a talent to each of the Ephori: "this," says the historian, "was putting the crown to sale at a very low rate."

When Antigonus had taken possession of Sparta, he conducted himself towards the inha-

bitants, more like a friend than a conqueror, having only abolished all the regulations made for reviving the ancient discipline. His residence there, however, was but short. Three days after he had entered the city, he was forced to quit it in order to repel an invasion of the Illyrians, who had broken into Macedonia. Though now advanced in years, and labouring under a complaint which proved fatal to him, he headed in person the army by which these barbarians were defeated and driven back. It is said, that after he had been victorious, he was so transported with joy, that he broke out into the exclamation, "Oh, the glorious battle!" and that he uttered these words with such energy, as to cause a discharge of blood under which he sunk. Before his death he settled the succession on Philip, the son of Demetrius, then only fourteen years of age.

The early part of Philip's reign was chiefly occupied by a war with the Etolians. This people inhabited a district in the west of Greece,

lying between Thessaly and the Corinthian gulph. Their manner of life upon land much resembled that of pirates on the sea; they exercised themselves continually in plunder and rapine, considering no gain as infamous or unlawful. Conceiving that Philip, in consequence of his extreme youth, would be unable to oppose them; finding also, that the inhabitants of the Peloponnesus began to neglect their military discipline, and to pay attention solely to the arts of peace, they declared war against the Achaians, and invaded their territory with such success as to defeat an army commanded by Aratus in a pitched battle.

The republic in its distress had recourse to Philip, who immediately came to their assistance, as he was glad of an opportunity of appearing under the character of leader and protector of the Grecian states. The war was carried on for some time, chiefly to the advantage of Philip and the Achaians, but without any action of peculiar brilliancy, except the taking of

Thermum. The Etolians had made an irruption into Macedonia, in which, not contented with plundering private persons and public stores, they violated the temples of the gods, carrying away the offerings and cutting down or burning the sacred groves. In order to punish these sacrilegious acts, Philip chose a time when a great part of the Etolians were absent from their own country on one of their plundering expeditions, and making a sudden and rapid movement, he appeared unexpectedly before Thermum. This city was the capital of the Etolian territory, the place where all their wealth was deposited, as being considered impregnable from its situation in the mountains, and the difficulty of the roads leading to it. Totally unprepared for defence, it was taken by surprise and given up to plunder, not even the temples being spared. Having thus wreaked his vengeance, Philip returned to Macedonia through the same difficult and dangerous passes by which he had advanced, without loss, and covered with glory. The Etolians, whose pride was much lowered by their defeat, sued for

peace, which was concluded in the same year that Hannibal defeated the Romans in the great battle at the lake Thrasymene, and in the year 217 before Christ.

CHAP. XVI.

PHILIP CONCLUDES A TREATY WITH HANNIBAL—THE ROMANS INVADE MACEDONIA—MACHANIDAS AND NABIS, TYRANTS OF SPARTA—BATTLES OF APSUS AND CYNOCEPHALE—FREEDOM PROCLAIMED IN GREECE.

The great victory over the Romans, of which we have just spoken, had a most extraordinary effect on the affairs of Greece. Hannibal, the celebrated Carthaginian general, after breaking the peace which subsisted between his country and the Romans, by taking the city of Saguntum, on the eastern coast of Spain, marched across the Alps, and entering Italy, defeated every army that was sent against him. Philip had long looked with anxiety at the increase of the Roman power. This republic had already carried on a successful war against Teuta, queen of Illyria, a kingdom which bordered upon his. He was, therefore, naturally desirous to prevent a nation so warlike from taking

any share in the affairs of Greece. On hearing of the success of Hannibal, he sent ambassadors to conclude a treaty with him. These being taken by the Roman general escaped immediate detection, by declaring that they had been sent to treat with Rome, in consequence of which deceptive act, they were received with the greatest respect, and had a convoy given them for their protection. Afterwards, however, they found means to escape and arrived safely in Hannibal's camp, where the treaty was concluded. The ambassadors, when returning home, were again taken prisoners. Their former excuse would not now serve them, as the treaty itself, which was found upon them, was sufficient to betray their purpose. The discovery of this agreement determined the Romans to take the first opportunity of attacking Macedonia.

The almost uninterrupted continuance of success which attended Philip in the early part of his life, produced a very bad effect upon his mind. At the beginning of his reign, he con-

ducted himself with great prudence and intelligence, following the advice of Aratus in all his proceedings with respect to Greece; but afterwards, being led away by flatterers and evil counsellors, he not only withdrew his confidence from him, but even contrived the death of a man, whose virtues seemed to be a reproach to him, by causing a slow poison to be treacherously administered to him, which gradually undermined his constitution. Aratus was not ignorant of the cause of his illness; for one day, happening to spit blood in the presence of a friend, and observing his alarm and surprise, he said, "behold the fruits of royal friendship!" He died at Egium, being then captain-general for the seventh time: his body was interred in his native city, Sicyon, and games were afterwards annually celebrated in honour of his memory.

The first general sent by the Romans against Philip, was Valerius Levinus. On his arrival he endeavoured to gain over some of the Grecian states: the Etolians gladly joined him, and

their example was afterwards followed by Machanidas, then tyrant of Sparta: but, as the Romans were still fully occupied at home by the war against Hannibal, they contented themselves with taking such measures as prevented Philip from marching to his assistance in Italy.

While the Romans were thus employed, the Achaians were engaged in a new war with the Spartans. Philopoemen, of whom mention has already been made, was their general at this time; he possessed all the great qualities of Aratus, besides one which this latter had not, that of military skill. His first measures were to restore the former discipline of the army, which peace and luxury had nearly destroyed: but, finding that he could not wholly root out the love for show and dress which prevailed among the youth, he endeavoured to turn it to a good purpose, by inspiring them with a desire to make themselves remarkable by the excellence and beauty of their armour, their horses, and their other military appointments.

On hearing that Machanidas, who aimed at nothing less than the conquest of all the Peloponnesus, had invaded the territory of Mantinea, Philopoemen marched out to oppose him. When the two armies met, the victory at first inclined in favour of the Spartan tyrant, who routed the part of the Achaian army that opposed him, and drove them to Mantinea; but Philopoemen, not discouraged with this partial check, stood his ground, waiting for the assault of the other part of the enemy which was advancing against him: their order was, however, broken by a ditch they had to cross, and the Achaian leader taking advantage of the moment of confusion, fell on them, and utterly dispersed them. Machanidas hearing of this reverse, galloped back to recover his loss; but as he pushed his horse across the ditch, he was pierced by a javelin, and fell dead on the spot; his head being exhibited on a pike, announced the fatal occurrence to his troops, who made no further resistance, but fled in all directions.

The death of Machanidas did not restore La-

cedemon to liberty. Immediately after his death, the government was seized upon by Nabis. We have already said that the title of tyrant was given in Greece to every person who took on himself to govern a country contrary to the usual forms of law; but Nabis was a tyrant not only in name, but in reality: his cruelties surpassed any thing that hitherto had been known in Greece. To secure himself, and execute his bloody purposes, he kept about him a number of foreigners, all plunderers and assassins, capable of executing the most horrible crimes for gain. Not satisfied with banishing those he feared or hated, he took care that they should find no place of shelter in foreign countries; some he caused to be killed on their journey, by hired assassins; others he recalled, with no other view than to have them butchered in his own presence.

Having got the town of Argos into his power, not content with plundering the citizens of every thing they had of value, he sent his wife Apega thither, to extort from the women their ornaments, and whatever else had been left by

his former agents; she executed her commission with even more activity and ingenious cruelty than her husband. Some historians recount this in a different manner: they say that Nabis had a figure dressed up like a female, the outside of which was covered all over with sharp iron spikes, which were concealed by the clothes. When any of his victims persisted in denying that they had any wealth beyond what he had already forced them to give up, he would say, "as I am not able to persuade you, I must try what effect Apega will have." On saying this, he led the man to the machine, which, on his approach, darted forward by means of hidden springs, and clasping him closely round, forced the spikes into every part of his body. It is melancholy to reflect, that the many authentic instances we meet with in history of the cruelties exercised by men in power upon their fellow-creatures, prevent us from looking upon the horrible story just told, as utterly incredible.

Though the war between the Romans and Philip still continued, little was effected by

either party. The former were engaged at home in defending themselves against Hannibal, the latter in expeditions against some of the inferior Grecian states, or the barbarous nations on his northern frontier. But when peace had been made between Rome and Carthage, after the total defeat of Hannibal by Scipio Africanus, Quintius Flamininus was sent from Italy with a large and well-appointed army, in order to put an end at once to the war in Macedon. Having landed in Epirus, he found the army of Philip encamped in a strong position in the mountains, near the river Apsus, which flows through Illyria, to the north of Epirus. After remaining some time in the presence of the enemy, a pass was discovered, through which a chosen party was secretly sent, which took possession of the mountains to the rear of Philip; the Roman main army having then attacked him in front, the detachment rushing down unexpectedly from the mountain behind, threw the Macedonians at once into confusion. Their loss, however, was not great, owing to the mountainous nature of the country, through

which the Romans, unacquainted with the passes, did not venture to advance without great caution.

Flamininus, instead of following Philip, who had retreated towards Macedonia, employed himself in prevailing on the different Grecian states to unite with him against the Macedonians: he began with the Achaians. When the question was debated in their assembly, five of the ten presidents were willing to put it to the vote, but the other five refused to do so. As the numbers were equal on both sides, the assembly must have broken up without coming to any decision, had not the father of one of the presidents who refused to put the question, declared with an oath, that he would put his son to death if he persisted in refusing to give the assembly an opportunity of delivering its sentiments on a point so important. The young man yielded to the threat, and the alliance with Rome was decreed by a large majority. The Etolians, and Nabis, tyrant of Lacedemon, afterwards followed the example of the Achaians

Flamininus, having increased his army with the troops furnished by his new allies, marched directly to attack Philip. The two armies met at a range of hills called Cynoscephale, near Scotusa, a town of Thessaly, not far south of Larissa: the battle commenced by a skirmish of the light-armed troops; and assistance being sent on each side, the main body became insensibly engaged. At first the Macedonians had the advantage, owing to the closeness and solidity of the phalanx; but the Romans, having gained some advantage in another part of the field, attacked this body on the flank, where it was less capable of defending itself, and thus turned the fortune of the day: the Macedonians were totally defeated with immense loss. Philip himself, having given orders that all his papers at Larissa should be burnt, fled to Tempe, a valley through which the Peneus flows, where he endeavoured to collect the shattered remains of his army. The Etolians were much blamed for his escape: instead of following the fugitives, they amused themselves in plundering the camp leaving the fatiguing duty of pursuit

to the Romans, who, from the nature of their arms, and their ignorance of the country, were less qualified for the task.

Some days after the battle, Philip sent ambassadors to the Roman general with two requests, one for leave to bury the dead, the other to obtain an interview with him: both were granted. The consul's answer was also accompanied with a message, "that the king should not despond." A meeting of the allies was consequently held at Tempe, at which Philip was present; and after a long debate, occasioned chiefly by the suspicions entertained by the Greek states of Philip's want of faith, a truce was agreed on for four months, on the king's paying down four hundred talents, and sending his son Demetrius, and others, as hostages to Rome, until a peace should be finally concluded. Soon after, ten commissioners arrived from Rome to settle the affairs of Greece, in conjunction with Flamininus. The chief conditions were as follow: that all the cities of Greece hould be free; that Philip should give up

those in which he had garrisons: that he should also give up all his ships, prisoners, and deserters, and pay one thousand talents towards the expenses of the war.

It was now the period of the year in which the Isthmian games were celebrated near Corinth: an incredible multitude, drawn together from all quarters by a desire of seeing the Roman generals, and hearing the result of the late transactions, was present. Just at the time that the assembly was most numerous, the games were suddenly stopped, and a herald coming forward by sound of trumpet, announced in a loud voice, "that the senate, and Roman people, and Q. Flamininus their general, having overcome Philip and the Macedonians, declared the Corinthians, Locrians, and all other Grecian states in alliance with the Romans, free, and to be governed hereafter by their respective laws and customs." This proclamation was answered by a sudden shout of acclamation from all the multitude. The herald was called on to repeat it; and when it had been thus confirm-

ed, the people ran in crowds to salute the Roman general, and to thank him for the blessing he had thus bestowed on them, a blessing which they themselves had been unable to procure, though they had long struggled for it, at the expense of so much blood and treasure.

CHAP. XVII.

DEATH OF NABIS AND PHILOPOEMEN—DOMESTIC TROUBLES IN MACEDON—TREACHERY OF PERSEUS—DEMETRIUS POISONED—MISERABLE DEATH OF PHILIP.

The proclamation of the Roman consul, which restored Greece to independence, did not secure its tranquillity, as was expected: Nabis, the tyrant of Sparta, was the chief cause of the succeeding disturbances; he had all along joined with Philip in the war against the Romans, and that prince, in recompense for his services, had delivered up to him the city of Argos. Orders were sent from Rome to Flamininus, to declare war against him; these were joyfully obeyed, not only by the officer to whom they were directed, but by all the states connected with the Achaians, that is, by most of those in the Peloponnesus. The Romans, aided by large supplies from the Grecian cities, entered Laconia, crossed the Eurotas, and forced their

way into the city of Sparta, notwithstanding the determined resistance of Nabis, who displayed great skill and valour in its defence: but neither his skill or valour would have prevented the capture of the city and his own expulsion, had not one of his officers, by setting fire to some of the houses, produced such a conflagration as compelled the besiegers to retire with the utmost speed. Nabis took advantage of this favorable turn in his affairs to sue for a peace, which was granted him with some difficulty.

The peace was of short duration; his territories were again attacked by the Achaians, commanded by Philopoemen, who defeated him in a great battle, and forced him to shut himself up in Sparta. Some time after he was treacherously assassinated by an officer of the Etolians, sent to him under the mask of friendship, for that special purpose. Great as were the crimes of the tyrant, we cannot but reflect with horror on the unworthy means taken to punish him for them. On hearing of the

death of Nabis, Philopoemen hastened towards Sparta, and partly by persuasion, partly by the terror of his name, he prevailed on the citizens to unite their state with the Achaian league.

Philopoemen had now succeeded in effecting what his predecessor Aratus had long and vainly laboured at, the union of all Peloponnesus into one republic; but he did not live to see any beneficial results from the junction. Dinocrates the Messenian, who envied his fame and power, prevailed on his countrymen to separate themselves from the league. Philopoemen, then seventy years of age, and general of the Achaians, for the eighth time, was sick. Hearing of the revolt, he immediately collected a small body of chosen youths, and, regardless of his own safety, marched into Messenia. Dinocrates, who attempted to oppose him, was soon put to flight; but being unexpectedly joined by a fresh supply of troops, he turned back, and routed the small force which accompanied the Achaian general. Philopoemen, anxious only to save the gallant youths who

fought with him, placed himself in the rear, to check the enemy's advance, but falling from his horse, and receiving a wound in the head, he was seized and carried prisoner to Messenia.

The news of his capture excited the greatest astonishment among the Messenians. Unable to give credit to what they heard, until they had convinced themselves of its truth by their own eyes, they ran out in crowds to meet the army on its return. Yet when this great man was seen led on in chains, many could not refrain from tears; "Is this the reward," was whispered from one to another, "of the general who preserved the liberties of Achaia and freed us from the tyranny of Nabis?" The governors of the city became alarmed, lest the pity of the people should urge them to liberate their prisoner. They, therefore, hurried him into a secure place called the Treasury, which was a subterraneous dungeon, with neither light nor air, secured at the entrance by a huge stone. Here they imprisoned their captive under the additional protection of a strong guard.

All this, however, was not sufficient to calm the apprehensions of Dinocrates; while his prisoner lived there was danger. At the approach of night, when the people were dispersed from about the prison, he caused the stone to be rolled away, and sent in an executioner with a dose of poison. Philopoemen, when the cup was presented to him, merely enquired after the fate of his young companions, whose preservation had been the cause of his present calamity. On being assured that they had all escaped, he thanked the executioner for his information; "You bring me," said he, "good news; I find we are not wholly unfortunate." With these words, he took the cup and swallowed the contents; the poison was strong, and his body weak with age and suffering; wrapping himself up in his cloak, he lay down and expired almost immediately.

The news of his death was heard with mingled feelings of grief and indignation throughout Achaia. A general council was assembled at Megalopolis; an army was raised, and a com-

mander appointed to take speedy and signal revenge upon the perpetrators. The Messenians, conscious of their inability to resist the force sent against them, sued for peace, which was granted solely on condition of giving up all who had been concerned in the death of their general. The condition was accepted, and immediately complied with: Dinocrates put himself to death, to prevent the disgrace of a public execution; many of the others followed his example. The body of Philopoemen was conveyed to his native city, where it was interred with the utmost pomp. It is painful, however, to be obliged to state, that the tribute of respect thus paid to the memory of one of the greatest men of his time, was not unstained by cruelty. Those Messenians who had insulted him when a captive, were stoned to death round his tomb.

Thus ended the life of Philopoemen, who signalized himself by a successful endeavour to infuse into the souls of his degenerate countrymen a portion of that spirit of independence which had inspired the founders of the liberty

of Greece: but as it rose, so it died with him; none appeared after him capable of rousing, even for a moment, the dying embers of patriotism; and he has hence been styled by all succeeding writers, justly and emphatically, THE LAST OF THE GRECIANS.

Little remains to be told of Philip after the decisive defeat he suffered from the Romans. The remainder of his reign exhibits a tissue of cruelty and misery. He had two sons grown up to the age of manhood: Perseus, the elder, though illegitimate, was considered as his heir and successor; he was cunning, treacherous, and avaricious, and particularly jealous of his younger brother, Demetrius, who, as being born of a mother that was Philip's lawful wife, might dispute his title to the crown. The feuds between the brothers embittered all the latter part of their father's life. Demetrius had been sent to Rome, to answer some complaints made against Philip by several of the neighbouring states. His conduct there had secured him the good opinion of that people, and the friendship

of all the leading men; so that when ambassadors were sent from Rome to Philip's court to compose these differences, they were instructed to tell that king, that he was indebted to his son for the tenderness with which the Romans treated him. Those flattering marks of distinction, intended to exalt his credit at home, had the contrary effect; by exciting the envy of his father and brother, they at length occasioned his destruction. Philip, who hated the Romans, and remained at peace with them, solely because he was convinced that a new war would be his ruin, was jealous of the favour shown to his son by that people; he conceived that they had a design to set him on the throne after his own death, if not while he was still alive; and these suspicions were carefully fomented by Perseus, who was equally jealous of his brother, and even more desirous of his destruction. A quarrel which took place between the two brothers after an entertainment, increased their animosity: Perseus accused Demetrius of an intention to assassinate him; and, though Philip endeavoured to heal the dissension, it was

evident from the different manner in which he treated each, that his suspicions of his younger son were increased rather than diminished by the defence he had made. At length, Demetrius, who every day experienced some fresh proof of his father's dislike and his brother's malice, determined to quit Macedon, and fly to Rome for protection; but his design was discovered before he could put it into execution. All his movements were watched by Perseus; even the persons in whom he placed the greatest confidence, were bribed to betray him. He was brought back to his father; forged letters from some of the Roman magistrates were produced against him. His death was decided on; but Philip, apprehensive of the consequences of a public execution, caused him to be poisoned at an entertainment given after a sacrifice. He had no sooner drank the deadly potion, than he felt himself racked with violent pains. He withdrew to his apartment, complaining bitterly of his father's cruelty, and loudly charging his brother with the crime of fratricide. His pains encreasing, two of the wretches who had

been hired to execute this deadly plot, threw blankets over his head and stifled him. Such was the end of this young prince, who deserved a better fate.

After the lapse of two years, the conspiracy of which he had been the victim was discovered: Perseus, who now began to look on himself as king, and to whom the courtiers already testified an inclination to transfer the attentions they had hitherto paid his father, showed himself no ways apprehensive of the disclosure of an atrocity, for which he felt that he could not be punished: the only precaution he took was, to live at a distance from court, lest his presence there might rouse his father to some unexpected act of resentment. In the mean time, the health of Philip began gradually to decline: the physicians declared that his illness proceeded from his mind, not from his body: grief kept him constantly awake; he imagined that he saw, in the dead of night, the spirit of the ill-fated Demetrius, reproaching him with his death, and calling down curses upon his head.

After lingering some time in this state of mental and bodily anguish, he at length expired, bewailing the loss of one of his sons in bitterness of heart, and venting imprecations against the other.

CHAP. XVIII.

WAR BETWEEN PERSEUS AND THE ROMANS—BAD SUCCESS OF PERSEUS—HIS CRUELTIES—PAULUS EMILIUS—PERSEUS TAKEN PRISONER—STARVED TO DEATH—DESTRUCTION OF CORINTH—GREECE REDUCED TO A ROMAN PROVINCE.

Perseus, whose emissaries informed him of every thing that occurred at court, on hearing of the state of his father's health, hurried thither before he died; and, by concealing the news of this event until he had made all the necessary arrangements for securing himself on the throne, he was declared king without tumult or opposition. At first he endeavoured to conclude a treaty with the Romans, and to gain the friendship of all the states of Greece, particularly, the Achaians: but as he was making the greatest preparations for war at the same time, he was distrusted by both parties. After several embassies on each side, the Romans at length declared war against him with

all the usual solemnities; an army was sent into Greece under the command of one of the consuls, and measures were taken to prevail on the neighbouring states to join with them. Perseus, however, was successful in the first battle: he drove the enemy from the field, and would have gained a decisive victory, had he pursued his advantage with energy. The only use he made of his success was, to send ambassadors to renew the peace: he even offered to continue the payment of the same tribute which his father had paid, and to give up all the towns he had acquired during the war. The answer made to him was very characteristic of the Roman perseverance: though their army had just suffered a disgraceful defeat, the consul declared that no peace could be granted, unless the king submitted himself and his dominions to the discretion of the senate. The king of Macedon, seeing that there were no hopes of peace on favorable terms, determined again to try the fortune of war.

In the next campaign, Perseus lost several

advantages through his timidity, his cruelty, and his avarice. The Roman general had incautiously entangled himself in some difficult passes on his march to Dium, where he was for some time successfully opposed by one of the Macedonian generals, with a detachment of the royal army, and would have been inevitably defeated, had not the king, instead of advancing with the main body, wasted his time in useless excursions against places of little importance. The consequence was, that the Roman army, having extricated itself from the defiles, and gained the open country, advanced to Dium, which it entered without opposition, as Perseus, when informed of its approach, instead of adopting any effective plan for its defence, retired to Pydna, after having given orders that the golden statues in that city should be sent on board his fleet, to prevent them from falling into the hands of the Romans; that his treasures at Pella should be thrown into the river, and all his gallies at Thessalonica burnt.

The Roman general soon found that he could

derive no advantage from his injudicious movement. Though possessed of the city of Dium, and unopposed by an enemy in the field, he found himself assailed by an unexpected foe. On penetrating into the country, he suffered much from the want of provisions; the farther he advanced the greater was the scarcity: he retreated to Dium, but was obliged to quit this city for the same reason, and to encamp at Philoe, where he hoped to find food in abundance. His retreat revived the courage of Perseus, who repossessed himself of Dium, and repaired its damages. The order issued by him for burning his fleet and destroying his treasure, was now looked back upon with regret: fortunately, the officer to whom the former of those charges had been given, delayed obeying it, in hopes that repentance would soon follow the hasty mandate; the ships were therefore saved. The other order had been executed: but the loss was soon retrieved by divers, who brought up most of the money from the bottom of the river. In recompense for these services, Perseus ordered the officers who had performed

them to be put to death; so much ashamed was he of the abject terror which had caused such instructious to be given, that he could not bear to have any witness, or trace of it in existence.

In the third year of the war, the Romans, disgusted with the conduct of their former generals, chose Paulus Emilius, whose name is celebrated in the history of Rome, to command the army in Macedonia. After having completed all his preparations in a manner that proved his knowledge of the art of war, he arrived in Greece fully prepared for decisive measures. His first care was to restore the ancient discipline among his troops, which had been much neglected by his predecessors. When he had satisfied himself on this point, he proceeded in quest of the enemy, who had posted himself in a strong position near Pydna.

At first some skirmishing only took place between the armies; but these desultory attacks at length led to a decisive battle. In the beginning of the charge, the Macedonian phalanx

bore down all opposition; the soldiers, extending their pikes and linking their bucklers together, presented a front as close as a regular intrenchment. Emilius contemplated with astonishment this rampart of brass and forest of spears, impenetrable to his legions: the commander of one of his cohorts, who had advanced to the attack, on finding that the utmost endeavours of his followers failed in making any impression on it, seized the standard of his company, and flung it into the midst of the enemy: his soldiers, in the attempt to recover it, threw themselves like maniacs upon the spears of the Macedonians. Their efforts were fruitless; the enemy, preserving their close order, and thrusting at the assailants with their long pikes, that pierced through shield and cuirass, laid the boldest of them dead, and effectually checked the ardour of the others who were rushing forward to the assault.

At length, however, the phalanx being obliged to move into uneven ground, was forced to break the close order of its ranks to which alone it owed its success. Emilius instantly

perceived this and took advantage of it. He caused his soldiers to attack in small parties wherever an opening presented itself. The phalanx was broken in an instant, and all its force, which depended on its union and the combined pressure of the whole body, vanished.

Perseus himself, at the first appearance of a change of fortune, rode off full speed to Pydna, under pretence of offering a sacrifice to Hercules; but, impelled by his fears, he did not stop until he arrived at Pella, where he vented his rage on some of his officers, whom he stabbed with his own hands because they had ventured to represent to him the faults he had committed. Thence he fled to Amphipolis, carrying with him the greater part of his treasures. From this city he sent ambassadors to Emilius imploring his clemency, and still apprehensive of being betrayed, he proceeded to the island of Samothrace, where he took refuge in the temple of Castor and Pollux. All the cities in Macedonia opened their gates to the conqueror.

After several vain attempts to prevail upon

Perseus to quit the sanctuary of the temple, he at length gave himself up to the consul, in consequence of his children having been taken prisoners. By him he was carried to Rome, through which city he was led, together with his family, before the chariot of the conqueror in his triumph. He was afterwards committed to prison, where, though not treated with any unnecessary severity, he was so oppressed with the sense of his misfortunes, that he starved himself to death. With him ended the kingdom of Macedonia, after a continuance of more than six hundred and twenty years. The Romans converted it into a province, to be governed by a magistrate sent thither annually.

The history of Greece now draws rapidly to a close. Andriscus, a person of mean extraction, gave the Romans some trouble by giving out that he was a son of Perseus: he even succeeded so far as to gain advantages over a Roman army that was sent against him; but ultimately, through his own self-sufficiency and misconduct,

he was defeated, taken prisoner, and sent to Rome.

The discontents that broke out about the same time in Achaia, in consequence of the severe orders and oppressive acts of the Roman generals, caused that people to send an army thither. After the Grecians had suffered several defeats, Mummius, the consul, at length laid siege to Corinth, which was immediately abandoned by most of the inhabitants. The Roman general having entered the city, gave it up to the soldiers to be plundered: all the men who were found in it were put to the sword; the women and children were sold, and the city itself, after the statues and every thing else of value had been sent off to Rome, was consigned to the flames. It is pretended that the gold, silver, and copper, which were melted together in this conflagration, formed a new and precious metal, known by the name of Corinthian brass. The buildings were demolished, and the walls razed to their very foundations. This famous city was destroyed

the same year in which Carthage was taken, nine hundred and fifty years after its foundation, and one hundred and forty-five before the birth of Christ. Greece was then reduced into a province, called the province of Achaia, and governed as that of Macedon, by a magistrate, sent annually from Rome.

But though Greece, in consequence of its intestine wars, and general abandonment of all the virtues by which it had risen to greatness, was now sunk so low, as not even to be counted among nations, it long maintained a high rank as a place of learning. Its conquerors themselves sent their young men to Athens, as to a great university, to receive instructions in science and polite learning; and they, on their return home, introduced a taste for the refinements in the arts and the elegancies of literature, which gradually polished the ancient martial coarseness of that people. Thus, while whatever depended on bodily strength failed to preserve the independence of the states of Greece, the endowments of the mind maintained it in a position which

it has never wholly lost. Greece, though conquered and enslaved, was the source from which all the polite literature on which we now deservedly pride ourselves, is derived; and every man of learning, every friend of science, still looks up to her poets, her philosophers, and her statesmen, as the instructors to whom they are indebted for the information that advances them in their public pursuits, and sheds the lustre of elegant indulgence on their hours of retirement.

THE END.

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